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THE CHURCH REJECTED—WHEN?

BY JOHN POWELL, OF SALT LAKE CITY, UTAH.

[Missionaries who have come in contact with the so-called "Josephite," or the Reorganized, church, have often heard the claim made by them that the need for a reorganization was that "the Church was rejected." John Powell, a resident of Salt Lake City, wishing light upon the subject, directed, late in the month of November, 1903, and again December 28, 1903, the following questions to Joseph Smith, editor of the *Saints' Herald*, and president of the Reorganization. The reply from the editor and the rejoinder by John Powell need no further comment; they speak for themselves and make lively polemic reading.—EDITORS.]

John Powell's Questions:

"At what time was the Church rejected with its dead; was it before or after the death of Joseph Smith the Prophet? Is the Church still rejected? If not, when and by what method was it again received? Are the dead still rejected? If not, when were they again received?"

An Editorial Reply in the "Saints' Herald," February 17, 1904:

We are not aware that specific date or time, or any one specific act has been fixed upon as *the* time and *the* event when and why the Church was rejected. The elements of mischief by which the rejection was made possible and justifiable were sown as early as in 1843, and culminated ten years later when the so-called revelation on celestial marriage was forced upon the people, after the practice of plural mar-

riage or polygamy had been carried on secretly for a number of years by some, and many involved in such practice.

The "mystery of iniquity" had already begun its paralyzing and evil work; and the withdrawing of the protecting power of the Lord from the chief shepherds, Joseph and Hyrum Smith, suffered them to be led "as a lamb to the slaughter," marked the increase of displeasure against the Church, as a body, not as individuals. Thenceforward, the course of events progressed with more or less rapidity, until the final adoption of the so-called revelation, August 29, 1852.

By an official act of a number of the men who were members of the Church at the death of Joseph and Hyrum Smith, in conference assembled, in June, 1852, before that fatal August 29, the act of reorganization within the lines of safety was begun. This action of conference was foreseen, fostered and accomplished by the Holy Spirit, and under its direction, by revelation in tongues, interpretation, prophecy, dreams, and visions.

Some of these men had sought to find the Church in the movements made by ambitious men, other than the Church in the valleys of the mountains, and had listened to the leaders of these movements in hope to discover the true fold, but the hope was vain. At length, despairing of reaching their aim by human wisdom and so-called living oracles, they sought the Lord, and by him they were directed to the written word. This was like the action of the same revealing One, who on the occasion of his being tempted by the devil resisted him in precisely the same way: "It is written."

In the struggle for supremacy in leadership new devices were presented and strange claims were asserted, one of the claimants (and he the most dangerous and successful of all) went so far as to say in effect, that the Church no longer needed to walk by the written word, that the need for the governing of the Church by the written word was passed; and that the Church was at that time and thenceforward to walk and be governed by the "living oracles," the priesthood, or those holding the priesthood, especially those claiming to hold the presidential and apostolic offices.

Baptizing for the dead was a permissive rite; or to write more plainly, the Church was permitted by the Lord to baptize for the dead under certain rules. By terms stated in the revelations this permissive rite could be performed and would be acceptable if performed in the river while the time given the Church in which the temple should be built was passing. After the completion of the temple, baptisms for the dead were to be performed in it. But if the temple was not completed

within the limit of time the privilege to baptize for the dead was to expire and the Church be "rejected with its dead."

Work continued to be done on the temple until the fall of 1845, possibly until the summer of 1846; but the building was never finished; and whatever ordinances were performed in it took place in rooms not wholly finished. The north stairway, the second or upper auditorium, and attic were entirely incompleated. The basement and the first or lower auditorium were in a manner complete; but whether finished in accordance with plans and specifications we cannot state, for we never saw these. It was rumored at the time that the plans for the finishing had been changed, but the truth of these rumors is not known to us.

It is a fact, however, that in October, 1848, the temple was destroyed by fire, the entire woodwork inside being burned out, leaving the walls standing to the level of the eaves on all four sides. Later the walls fell at different intervals until only the southwest corner of the front in which was the stair tower was left, and finally this was thrown down by official order to avoid possible injury to incautious persons. The ultimate result was that *not one stone was left upon another as placed by the workmen when the walls were erected*; the only exception being the walls of the well which was intended to supply the font in the basement. This well was in use the last knowledge we had of the place. It seems, then, that the privilege to baptize for the dead being a permissive one, and its continuation conditional upon a contingent event which did not transpire, the privilege must have lapsed by expiration, or limitation. And, if subsequently it was to be engaged in and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by suffrance. We do not know of any revelation or command authoritatively promulgated renewing the privilege.

It is certain, however, that the rejection of the Church as an organized body, existing in quorum organization at the death of Joseph and Hyrum Smith, did not affect those members who had been duly inducted into the Church who remained true to the covenant they entered into, "the new and everlasting covenant" which the Lord stated in a revelation given March 7, 1831, that he had sent into the world, in the following strong language: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." — Doctrine and Covenants 45:2.

This is repeated in section 49, paragraph 2: "Wherefore, I say unto

you, that I have sent unto you mine everlasting covenant, even that which was from the beginning."

That there needed not be doubts in the minds of the membership what the nature of this everlasting covenant was, and is, the Lord revealed again: "And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Doctrine and Covenants 83 (Utah 84) :8.

The individuals who kept this covenant were accepted of him and were not rejected, nor their standing before God put in jeopardy by the departure of others from the faith. Whatever the office in the priesthood each held, under the ordinations ordered by the call of God and vote of the Church, would remain valid. They could as elders, priests, teachers, etc., pursue the duties of warning, expounding, and inviting all to come to Christ, and by command of God could build up the Church from any single branch, which, like themselves, had not bowed the knee to Baal, or departed from the faith of the Church as found in the standard works of the body at the death of Joseph and Hyrum Smith. There were such branches.

The Reorganized Church, of which the *Herald* is the official journal, in 1860 adopted as a rule of safe procedure that all baptisms performed prior to June 27, 1844, must be considered as valid; those persons after that date, to be accepted, must be shown to have been performed by some one who held authority in the time of Joseph and Hyrum, and to have not been in transgression at the time the baptism was performed, or must have been endorsed by the reception of the Spirit and its certification, at the time application to be received on original baptism is made. This practically puts the rejection at the date of the death of Joseph and Hyrum Smith; though no action to the effect of setting this date has been had by the Church.

The Church, using the word to mean the Church rejected, has not been again received.

John Powell's Reply:

SALT LAKE CITY, Feb. 26, 1904.

President Joseph Smith, Editor "Saints' Herald,"

Lamoni, Iowa.

DEAR SIR:—

Your letter of the 16th inst. was duly received. I had almost

come to the conclusion that for some reason my question was to be overlooked, and I am still of the opinion that the editorial of Dec. 16, 1903, was intended as the answer to the same. This opinion is confirmed because the editorial of Febuary 17, 1904, is in many respects a repetition of the former one. Nevertheless, I thank you for the answers, for they confirm and strengthen my belief and testimony in the truthfulness of the gospel, and in the impregnable position of the Church of Jesus Christ of Latter-day Saints.

You lay great stress upon the statement that "by an official act of a number of the men who were members of the Church at the death of Joseph and Hyrum Smith, in conference assembled in June, 1852, before the fatal August 29, the act of reorganizing within the bounds of safety was begun," and that the action of that conference "was foreseen, fostered and accomplished by the Holy Spirit, and under its direction by revelation in tongues, interpretation, prophecy, dreams and visions." But this statement proves nothing. If the Lord had an intention to reorganize, he would have begun at the head, and not at the tip of the tail, which, by the way, was amputated. It is the same cry that was raised by Whitmer, Rigdon, Strang and others, who, like the leaders in the "Reorganization," in their attempt to set up churches of their own, claimed to be guided by the Holy Spirit, through prophecy, visions, dreams, etc., and gave forth the same "evidence" of their favor with the Master, but what does it amount to, today?

If the third volume of your Church history is reliable, we have an account of the nature of the prophecy, visions, tongues, interpretation of tongues, etc., which were had among the "reorganizers," and a man need not be much of an observer to know what sort of a spirit they were of. We are, too, given a fair idea of the character and nature of the men who founded your organization. We learn how often they—after leaving the true channel—followed every will-o-the-wisp. First with Rigdon, then Strang, Thompson or William Smith, receiving "ordinations," "power," and "authority" from these self-constituted leaders; and finally taking the honor unto themselves and centering in the "Reorganization," which is of the same doubtful source as its predecessor and begetter—Strangism. And we are asked to accept such authority! For

my part, I prefer something more tangible, a Church which has continually existed as an organization since the sixth day of April, 1830.

Had the Church been rejected with its dead there would have been an end to all authority, power and priesthood, for if the Church was not recognized, most certainly the priesthood, and above all, the offices of the same which *belong to the Church*, would not be recognized by the Great Jehovah. Where are the offices, if there is no Church? If the Church was rejected, so were the branches. If the branches—or any of them—were not rejected, then neither was the Church.

Your Prophet father has declared:—

“I testify again, as the Lord lives, God will never acknowledge any traitors or apostates. Any man who will betray the Catholics will betray you; and if he will betray me, he will betray you. All men are liars who say they are of the true Church without the revelations of Jesus Christ and the priesthood of Melchizedek, which is after the order of the Son of God.

“It is the order of heavenly things that God should always send a new dispensation into the world when men have apostatized from the truth and lost the priesthood; but when men come out and build upon other men’s foundations, and they do it on their own responsibility, *without authority from God*; and when the floods come and the winds blow, their foundations will be found to be sand, and their whole fabric will crumble to dust.” (*From a sermon delivered June 16, 1844*).

This does not augur well for your foundation. Your claim that baptism for the dead was a *permissive* rite is certainly original. If so, then all the ordinances of the Gospel are permissive rites. Your statement hardly coincides with the views of your father, for he looked upon baptism for the dead as one of the greatest of commandments, and this subject occupied his mind more than any other for some time previous to his death. (See Doctrine and Covenants, Lamoni ed., page 323).

We also have his word that “these are principles in relation to the dead, and the living that cannot be *lightly* passed over, as pertaining to *our* salvation. For *their* salvation is necessary, and essential to *our* salvation, as Paul says concerning the fathers ‘that

they without us *cannot* be made perfect,' neither can *we* without *our dead* be made perfect." What could be expressed in stronger terms? Yet you say that this principle—baptism for the dead—was a permissive rite! I grant you, that the saints were given the privilege of being baptized for their dead in the Mississippi river under certain conditions; but it was the use of the river for that purpose which was permissible, and not the principle, as you express it.

Speaking of the work of Elijah the Prophet, and the turning of the hearts of the fathers to the children and the hearts of the children to the fathers, your father said:

"It is sufficient to know * * * * that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold, what is that subject? It is the baptism for the dead. For we without them can not be made perfect, neither can they without us be made perfect. Neither can they or we be made perfect, without those who have died in the gospel also; *for it is necessary* in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this dispensation of the fulness of times."

Among other keys, the Priesthood pertaining to this grand work—the uniting of the children to their fathers—was conferred by the Prophet Elijah on the heads of Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836. Laying all things else aside, this Priesthood pertaining to the salvation of the dead most certainly never was conferred upon the heads of any elders of the so-called "Reorganized" church. And by your actions, you truthfully have laid no claims to such keys. On the contrary, you have discarded them by conference resolution, for proof of which see your conference resolutions of April 9, 1886.*

* The conference resolution reads: "Baptism for the dead referred to belongs to those local questions of which the body has said by resolu-

Elijah, in conferring the keys of this Priesthood, took particular pains to inform his fellow servants that the time for the reception of this Priesthood had *fully come*: "Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

No! Elijah, you have made a mistake, that time has not fully come, nor are such keys necessary, baptism for the dead was not given as a *commandment*, therefore we "Josephites" have done it away by conference resolution.

Not a commandment? A permissive rite? Yet this order of things "was *ordained* and *prepared* before the foundation of the world for the *salvation of the dead* who should die without a knowledge of the Gospel." If the Prophet of the greatest of all dispensations is to be believed, we are further taught that when the dead, small and great, stand before God to be judged out of the books which are written, that one of those books will be the record of baptisms, etc., for the dead, which was kept according to the ordinance which God has prepared for their salvation from before the foundation of the world. Moreover, he has said, "the Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world."*

It strikes me quite forcibly that any principle of the gospel which God has prepared from before the foundation of the world, is more than a "local" or "permissive rite," and is a commandment as broad as eternity, when the salvation of millions of the children of God, who are in the "prison house," depends upon it. I for one am certainly impressed to believe it such.

In regard to your permissive rite, you state that by "terms

tion: "That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church,"—And *that* principle has neither been reiterated nor referred to as a commandment."—*Conference resolutions*, page 82.

* *Millennial Star*, Vol. 22: 664.

stated in the revelations, this permissive rite could be performed and would be acceptable if performed in the river, while the time given the Church in which the temple should be built *was passing*. After the completion of the temple, baptisms for the dead were to be performed in it. But if the temple was not completed *within* the limit of time, the privilege to baptize for the dead was to *expire*, and the Church be “rejected with its dead.” (My italics).

My question was, when was the Church rejected with its dead? I think you have given me a clue to the day and date, *provided* such a thing as a rejection ever took place. And, surely, if such were the case, there would be some revelation or specific manifestation from God to the presiding authorities, or authority, which would not leave the Saints in doubt. Let us examine your statement.

(a) By terms stated in the revelations, baptism for the dead would be acceptable in the river, *while* the temple was being erected, *unless* the “sufficient time” should first elapse.

(b) After the completion of the temple, baptisms for the dead would be performed in that edifice, and *discontinued in the river*.

(c) If the temple was not completed in the “sufficient time” granted, not only would baptisms for the dead in the river discontinue, but the Church would be rejected with its dead.

I draw this conclusion: That if a commandment was given, before the completion of the temple, *discontinuing* baptisms in the river for the dead, it was to be a sign that the “sufficient time” had expired, and the Church stood rejected with its dead. Was such a command ever given? At the close of his remarks, at a conference held Sunday, October 3, 1841, your father said: “There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord’s House; and the Church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord.*”

That this was the date of rejection, Lyman Wight taught, *if* we may accept your Church History for the statement; and his grandson, among others of your elders, has also maintained that view. (See *Church History*, Vol. 2: 790, and *True Succession*, p. 74.)

Why not hold to this view, if you believe in the rejection at all, since the only object in believing in the “rejection of the

Church" is to offer an excuse for the existence of the "Reorganization"? Most certainly this view is as worthy of consideration as is the one declaring that President Young taught that the "living oracles" were more important than the written word, and therefore the Church was rejected. Or, that the belief in and practice of plural marriage was taught, also that there could be more than one everlasting covenant, in the Gospel, therefore the Saints had gone astray!

Why should we not look to "living oracles" for counsel and advice? The commandments contained in the Book of Mormon and the Doctrine and Covenants, which are now binding upon the Saints, were first given to "living oracles," before they became the written word. The same is true of all scripture. While we look to the "living oracles" for the word of the Lord, yet we do not, on that account, discard the written word, nor is it of no effect.

The Lord said, "I am about to restore many things to the earth, pertaining to the Priesthood."* and things were to be "revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world; but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings, in this dispensation of the fulness of times."

I would rather have one real living prophet to guide me than to have to depend alone upon the dead letter of the law. Let me call your attention to the fact that the Redeemer did not always defend himself with the weapon, "*It is written!*" Sometimes, he was compelled to change what was *written*, and on such occasions He said, "*I say unto thee!*" and what he said became law, in preference to what *had* been written, and this was quite often during his ministry. If I understand correctly, your father, under the direction of the Lord, was privileged to make conditional changes in some of the ordinances of the Gospel, *contrary* to what was written. I also read in the Scriptures, "Where there is no vision, the people perish." This is true, too, even if the people do have the written word among them, and we read of a "famine of hearing the word of the Lord," that was to be sent from God among

* *Doctrine and Covenants* 127: 8; sec. 28.

the people. So I see nothing so terrible in the belief that we should be governed by "living oracles" who can reveal unto us the will of God, since the Church was built upon the foundation of continuous revelation.

That President Young taught that we should discard the written word because of an acceptance of the "living oracles," I deny. For he (as all the other leaders in the Kingdom of God) upheld the written word which was received as a standard in doctrine by the Church.

In relation to the completion of the temple, President John Taylor, in the fall of 1846, declared that the temple *was* completed, and it is a recorded fact that that building was dedicated that same year, and it is not reasonable to suppose that the building was dedicated before it was completed. Even if the temple *had not* been completed, there was a provision made in the revelation by which the offering of the Saints would be accepted, provided they did not cease their diligence, and were *prevented* by their enemies from carrying on the work. The Lord said that under such conditions their offering would be acceptable unto him. History informs us that the Saints *did not cease* their diligence, and their enemies did drive them and prevent them, not only in their work, but from continuing to use the building after it was completed. So your grounds are not very sure, even in an emergency of this kind.

Your statement that the individuals who kept their covenants were not rejected, but were accepted of God, and their standing not put in jeopardy, is true. But the fact happens to be that those individuals were the majority who accepted the Twelve, and not the few disgruntled apostates who made shipwreck of their faith by setting up opposing churches of their own.

I would infer from statements in your article that you believe, because as early as March 7, 1831, the Lord, through revelation, speaks of sending his new and everlasting covenant into the world, that, therefore, there could be no other everlasting covenant. In section 22 (Utah ed.) I learn that baptism is a new and everlasting covenant, even that which was from the beginning. In sections 39, 45, 49, 101 and 133, I learn that the Gospel is an everlasting covenant. In sections 78, 82, and 104, I learn that the law of consecration is an everlasting covenant, and that the Saints were

to organize themselves by a *bond* or *everlasting* covenant that *cannot be broken*; this, too, although they had received the gospel. In section 84, I learn that the Priesthood is an everlasting covenant, between God and those who partake of it; also that the Book of Mormon, and *former commandments*, are new covenants. Your father also instructed the leading brethren of the Church in regard to their endowments, the Priesthood and the new and everlasting covenant, etc., pertaining to the house of the Lord, and this on more than one occasion within eighteen months before his death. I see, therefore, no reason why the covenant spoken of in section 132 cannot be a new and everlasting covenant.

Very respectfully,

JOHN POWELL.

INSPIRE OUR HEARTS, OUR FATHER, DEAR.

Inspire our hearts, our Father, dear!
 Thy Spirit grant us ever near!
 The light of inspiration thine,
 Let thou on us in splendor shine.
 We pledge to do what e'er is right;
 To serve thee well by day and night;
 And seek to live by ev'ry word
 Proceeding from thy throne, O Lord.
 We ask in Jesus' holy name,
 Help us accomplish this our aim.

—NELS F. GREEN.

THE DRAMA.

BY SANDFORD W. HEDGES, MISSIONARY TO JAPAN.

In a conversation with some French people whom I met at Nagano last fall, the drama was mentioned. They had been acquainted with the difficulties with which my companion and I were constantly meeting, in regard to learning this Japanese language; and offered a suggestion that we attend the theatres of the land, that by so doing our progress in learning the language would be much faster.

True, the drama, to students of character, is a good indicator of the real aspirations and customs of the people, even more so than any other institution. We are told that the drama "holds the mirror up to nature," and no matter what kind of a glass it may be—whether it is old and tarnished—it always offers a recognizable reflection. To thoroughly appreciate the drama, a person must try to place himself in harmony with the people, and this we foreigners find it most difficult to do. "*Go ni itte wa go ni shitagai,*" or, "When in Rome, do as Rome does," can be applied with equal force to the drama as to any other phase of meaning. The plays are representatives of very old and mythical history, and are extremely serious, and to this fact, to foreigners many times they appear very slow and tiresome. Interwoven throughout the theme of the play is the trace of ancestral worship, and to part from the old form is considered by many a form of sacrilege; for, be it understood, the plays are very religious.

Mr. Chamberlain, the author of *Things Japanese*, has told us that the drama can "be traced back to religious dances of immemorial antiquity, accompanied by rude choric songs." However

interesting the drama may be, if a person desires to learn the Japanese language, it is a poor place for him to go to get pointers, as the play's phraseology is vastly different from the colloquial, and is not even understood by many of the people who profess acquaintance with the fantastic mythology upon which the piece was written.

On account of the people's inaptitude to fully comprehend the old drama, a great need was felt for a more popular class of entertainment, which came some time ago, introducing contemporary, every-day life. These plays are well attended, but are stamped vulgar by a number of people whose innermost souls yearn for bygone historical events. However, it is said that this latter class of plays formed the first step towards the modernizing of the Japanese drama. At first, all the plays were entirely Japanese, no attempt being made to introduce foreign life.

Accepting the invitation of a friend, one evening I attended a theatre. To tell you all I saw and heard would be burdening you with too much matter, but I wish to write just a word or two about the things which appealed most to my eye, and least to my ear, for I must admit I did not understand much. Allow me to ask the reader one question, What do you look for, after getting in your seat? I fancy I hear many and various answers, but I feel safe in stating that nearly all look for the beauty of the woodwork and the general effect of the whole decorations. All of the theatres I ever attended before visiting the one in Japan, were fixed up to please the eye as well as to be in perfect harmony with the play; and when I first entered a Japanese playhouse I felt rather at sea, so to speak, as there were no chairs, nor anything in the line of decorations which appealed to the eye. Indeed, the Japanese theatre is conspicuous by the absence of the things which adorn the ones in America.

Ushers are in no demand, as the entire pit is covered with straw mats, upon which the audience is to sit. So far, it seems as if no redeeming feature of a Japanese theatre had been made, but it has one, which is indeed a point in its favor. The price of admission is very low. The one I attended cost each person eight sen (four cents), and two sen (one cent) was for a cushion, as the floor becomes very hard before a six hours' play is over. There are other

seats, which command a better view of the stage, and they cost ten sen (five cents), so are not well patronized.

Once begun, the show presents a variety of actors, but not much scenery, and the whole is accompanied by an orchestra composed of the loudest instruments buyable in Japan. When the orchestra is in swing, it may produce very peculiar effects upon the ear not accustomed to great discords, but when we consider it answers the purpose, and does not affect the people, we can do nothing but acquiesce in it. The orchestra plays a very important part in the Japanese play, as considerable of the speaking is done to the accompaniment, the actor merely acting the role while another is speaking for him.

Merely calling attention to the curtain, which is pulled across the stage, and is painted in such loud colors that it speaks for itself and needs no explanation, I desire to write a word or two about the scenes. In the center of the stage, working on a sort of pivot, turns a large four-sided box, which has a different scene painted on each side. The box is made large enough to fill the center of the stage. For instance, a certain part of the play requires an out-door scene, while the next scene must be an in-door one. In such a case, a signal is given, and without lowering the curtain, round goes the box and the scene is brought to face the audience. In this way, while one part is being acted, the next scene is being prepared behind the scenes.

A foreigner cannot judge the actors in a Japanese play, even though their skill has been admitted, as there is no point from which he can deduct his judgment. However, now that the plays are becoming more westernized, foreigners have a better opportunity of forming their ideas in regard to the actors, as comparisons can be drawn from the same base. The rapid adoption of western ideas into the Japanese theatre is but one more example of the desire of Japan to become like the civilized nations, and to give amusement to all classes.

LOVE'S FIRST CONQUEST.

(For the Improvement Era.)

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE
BUILDER," ETC.

"And Adam was not deceived, but the woman being deceived was
in the transgression."—I Tim. 2: 14.

The sun had gone from out the cloudless sky—
Yet 'twas but noon. A chill was in the air—
Yet summer-warmth lay over all the land.
The Garden's blended beauty—tint and shade—
Became a blur; and nature's music sweet
Was changed to dismal notes and saddening cries.
And Adam strolled beneath the sighing trees,
A strange sensation surging through his soul
Which seemed to fill his heart with awful pain.
Confusion reigned within his troubled mind,
Nor knew he what to think or say or do—

For Eve had fallen! Satan had beguiled
The woman whom the Lord had brought to him
To be his helpmeet. She had been deceived,
Had eaten of the fruit which was forbidden,
And by that act had brought upon her head
The curse which God had said should follow sin.

Dear Eve had fallen from her innocence!
Mortality now coursed within her veins,
And its attendant ills would soon be seen.
An outcast would she be, and driven forth
From Eden's sweet abode, to wander through
A world of sin, to meet the tempter, and

To struggle with his wily arts alone!
 Alone? Ah, yes, alone! *He* could not go
 With her; for he was yet immortal; and
 Mortality and immortality
 Could not be linked as husband and as wife!

Yet Eve was his—his only helpmate—wife.
 And at that thought his heart went out to her
 In yearning love. And now he saw again
 That winsome form whom God had brought to him
 That day. He saw that shy, yet happy smile
 Which she had given him; remembered how
 He then had gazed into her eyes, and seen
 Within their limpid depths a light which shone
 Into his heart, and made it glow with joy.
 Her low, sweet voice was music, such as yet
 He had not heard from Eden's singing birds;
 And when she placed a timid hand in his,
 A thrill of joy swept through his 'wakened soul.
 How he had thanked the Lord for such a gift!
 And how the Lord had blessed them both, and talked
 With them, as they had walked among the flowers
 Of Eden! Life had been one round of joy
 And praise and love.

But now, but now, it seemed
 His heart would break! He could not, would not let
 Her go alone to suffer and to die!
 For was not Eve his wife? The Lord had made
 The two as one; and now to separate
 The bone from bone and flesh from flesh, was more
 Than Adam in his heart could understand.

And Eden's beauteous flowers stood 'round the man,
 And sent their sweetest perfume through the air
 That softly blew 'mong Eden's pleasant groves.
 In dulcet notes the birds sang all the while;
 Yet all the great, new world of teeming life
 Seemed now but dreary emptiness to him;
 And Adam in his troubles neither saw
 Nor heard, for all his senses waited on
 The one supreme emotion in his heart.

Then Adam pondered on the words of God;
 And how in this his hour of trial, he yet
 Could do the will of God, and yet be true
 To her whom God had said should with him be.
 The first great law rang clearly in his ears:
 "Be fruitful, multiply, the earth replenish."
 Yet this could not be done, unless he, too,
 Partook of that forbidden fruit which had
 In it the seeds of sin and woe and death.
 Fair Eden yet was his. *He* could enjoy
 Its life of ease, and walk within the smile
 Of God through all his days.

And Eve without?

'Twas then that Love's all-conquering forces came
 From out their dwellings in eternal spheres!
 And rallied to this newest world in space.
 Then Love's eternal fountains bursted forth
 And flooded Adam's heart. To Eve he sped,
 Partook of the forbidden fruit; and then
 With her was driven out into a world
 Fallen and cursed through conscious deed of his.

SELF-EXAMINATION.

Offend not your sense of modesty by indulging in improper thoughts.

Pure thoughts are the result of a conscientious conception of virtuous reflections.

Every Latter-day Saint should constitute himself a self-examining board to sit in judgment upon his daily thoughts and actions. It ought to greatly benefit the individual by so doing. One's weak points should claim special consideration, thus forestalling the commission of acts or speech prejudicial to good manners, and the peace of society. A preparatory course of self-instruction, having for its primary object the moral and intellectual improvement of the person, should result in much good to those adopting the practice. If one can see the propriety of adopting this method, humbly suggested, what an incalculable amount of happiness could be secured!

—GEORGE W. CROCHERON.

AT THE LOUISIANA PURCHASE EXPOSITION.

[As a first number in a series of short sketches, written for the ERA by visitors from Utah to the Fair, the following article is an interesting and instructive sample. Mr. Alfred Lambourne is a poet and artist of the west who has spent his time and talents in the grand and magnificent arid regions. There is a tone of despondency in what he says about the tabooing of western art, but still a ray of hope in the statement that "its artists will shine again." He was born in England, and came to Utah as a youth, in 1866, and is therefore one of the first Utah artists. Among his well-known paintings are "Cumorah," and "Adam-Ondi-Ahman," both in the Salt Lake Temple; and he is the author of several prose and poetical works, among them, "Holly and Easter Lillies," "Three Season's Flowers," "Cicadas in Home, Sweet Home," and "The Inland Sea."—*Editors*].

I.

IN THE ART GALLERIES.

BY ALFRED LAMBOURNE.

Perhaps the main benefit to the visitor to the Fine Art department of the Louisiana Purchase Exposition, at St. Louis, aside from the study of individual artists, comes from the unexampled opportunity for comparison.

The vast and varied exhibit of paintings would simply be bewildering were they not already divided into the national schools of art, expression, and thought, and did one not also make mental division for his own guidance.

The United States loan exhibit, opulent in possession of many of the greatest masters, is a key, as it were, or rather a preliminary essay, upon the exhibit of other nations. There one may see the works of such widely dissimilar artists as Rembrandt, Corot, Sir Joshua Reynolds, Turner and Vedder, and in a certain way prepare himself for the larger special exhibits of the other nations.

Hokusai, the great Oriental master, of whose work there is an example in the Japanese section, opens the mind, through the eye,

to the subtleties of the Asiaian mind in preception and thought; and is a guide to Japanese intensity of analysis and expression.

Pass from that work to the broad synthetic canvases of France, England, and Germany, and we cannot fail in receiving one strong lesson, at least.

What is art? The question is asked. And the many answers may be read at St. Louis.

Missionier has certainly a splendid individual answer, (subdividing a national) in his picture "1812," in the French section. All art lovers at the Exposition should not fail to see this picture. Missionier is one in a triad of French artists—Missionier, Gerome, and Bouguereau—whose works have had a wide-spread influence on all the schools and nations, and who mark an epoch in modern art, as already younger men are coming to the front with new ideals.

"Chill October," by Sir John Everett Millais, is a picture upon which an entire article might be written, so many are the questions of art involved in it, and so many the answers given.

"Portrait of J. C. Hook, R. A.," by the same artist, and in the same room as the former work, is one of the most wonderfully painted and life-like portraits in the world. The same may be said of the portrait of Cardinal Newman, hung by the side of "Chill October." The story of a wonderful life—its genius, its trials, its hopes, its despairs,—is told in that aged face on the canvas. One may read there, as on a living face, the history of a soul.

Passing from the two last portraits to one by Walter Oules —"A Lady and her Daughter"—one may see the elegance, the luxury, the pride, and the refinement of modern English life, painted only as Oules now paints.

Ideal pictures, realistic pictures, symbolical pictures, psychological, religious, and sensuous pictures—all are there in the fine art exhibit, at the World's Fair.

With leisure and inclination, one could dream away the half of a life there, and perhaps not entirely waste it. Art is the expression of individual and national thought, the culmination, and the setting down of realized or hoped for ideals, and to see them thus before us, gathered into the compass of the three art buildings, is a privilege indeed.

"The Roman and the Teuton," this is a colossal and powerful

work in the German section, which everyone ought to see. Those who have read Kingsley's book of the same name will especially enjoy it. It shows one side of the vigorous German mind, as that other picture, "A New Made Grave," covered with flowers amid the snow-covered hillocks of the dead in a country churchyard—shows another side of Teutonic thought—the dreamy and metaphysical one.

Do you want a lesson in what environment does for the individuals of the human race? Look, then, at the exhibit of pictures, first from Norway, and then from Italy and Belgium. Do you not see there the lessons taught by adversity; or rather by the struggle with adversity—the land of fjords, of floods, and rock-ribbed mountains, crowned with everlasting ice and snows, and the life of ease, or perhaps of indolence rather, by the side of groves of olive and orange, and blue summer seas? It is there to be seen, at least, and the lesson is taught in no uncertain characters.

Belgium and Austria should be, to judge from their art works, among the most frivolous, enervated, and pleasure-loving people of the earth. The same thought occurred to me when looking at their national buildings and other exhibits. French nude art is not quite as conspicuous as in days of yore.

The arts useful, the arts varied, the fine arts; yes, they are all the same, as our latest men following the thought of the sixteenth century all admit. From the making of a spoon to the making of wrought iron gates, a pair of bronze doors, or the carving of a marble statue—the same qualities of heart and brain should be used, and this we will certainly learn if we extend our examination from the fine art building to those of the useful and varied, upon the Exposition grounds, or follow a *vice versa* process. Not to go outside of our subject, this is one of the great lessons of the Fair.

Western landscape?—no; it has no place in the popular art of today. Our mountains, our rivers, all that is distinctively ours, seems now tabooed! This is probably a reactionary phase in art, which will be subject to a reaction, in turn, and thus the name of artists, now somewhat dimmed over, will shine again; or, perhaps our future western artists will approach their subjects in a different mood. We will wait and see.

SOME STUMBLING STONES.

BY EDWIN F. PARRY, SALT LAKE CITY.

Why does the Lord permit wickedness and suffering among his creatures?

If there is only one way to be saved, why does not the Lord tell everyone the way, in plain, unmistakable language?

If a person lives a good, moral life, what need is there for him to conform to religious ordinances?

My dear reader, do any such queries as these ever enter your mind? They have sprung up in the minds of some, for I have been asked regarding just such questions; and I believe they frequently occur to the minds of thoughtful young people. They are important questions, and are worthy of consideration and study; and by earnest study and inquiry we can solve some problems that confront us. Sometimes people, when perplexed by such questions, yield too readily to the conclusion that they cannot be solved, and give up the attempt. It should be remembered that some of the most valuable truths, like other less precious gems, often have to be sought diligently before they are discovered; and, unfortunately, we at times abandon the pursuit of treasures when they are nearly within our reach.

Sometimes questions like the ones that appear at the head of this paper are like stumbling stones in the way of young people. When obstacles are in the way of our footsteps, the best thing to do is to remove them, that they may not hinder our progress; so, too, when our spiritual or moral pathway is beset with obstructions, the proper thing to do is to dislodge them and set them aside.

In discussing these several questions, which I shall do, taking them one at a time, an appeal will be made to the reader's sense

of reason, rather than to any scriptures or other authorities, and he may draw his own conclusions from what may be presented. To begin with, let me suggest this: In our attempt to interpret the Lord's motives with respect to his dealings with mankind, let us keep in mind that he is our Father, and that we are his children. Let us take it for granted that he possesses all power and wisdom, and that he loves us, and is ever solicitous of our welfare. For the sake of aiding our limited comprehension, let us regard him as we would a wise and good earthly parent, who has a family of children to deal with; and that we might better understand his purpose, let us try to imagine ourselves in a parent's place, and then consider what we would be led to do under like circumstances. By doing this, we will be the better able to understand the philosophy of his designs.

In attempting to answer the first question—Why does the Lord permit wickedness and suffering among his creatures?—I shall begin with a parable which may help us to arrive at the proper solution of the problem.

There was once a wise man who had a large family of sons and daughters. They all lived together in innocence, harmony and love. Their father supplied all their simple wants and needs, and they had nothing to disturb their peace or cause them anxiety or distress of any kind. I say simple wants, because they were children without experience or extended knowledge, hence they knew but few desires. Being so well provided for, there was nothing for them to do but enjoy their parent's bounty. The father loved his children very dearly; and while he was wealthy enough to continue to keep them as he had been doing—providing them with everything they immediately required—he well knew that such a course would not afford his children an opportunity nor an inclination to develop themselves that they might become like him—possessed of knowledge, wisdom, skill and experience. As long as he looked after them and provided for them, they would never learn to rely upon themselves; they would never learn to govern themselves nor to govern others, when they should attain to the position their father occupied; in fact, they never could attain to such a position as long as the present conditions continued.

So the wise man said to himself: "While I love my children

very dearly, and am loth to part with them, for their own welfare I shall assign them a place in a distant part of my possessions, where they will be compelled to shift for themselves. There they may associate with each other, but they shall not be allowed to return to the parental home, until I call them. If they desire advice or counsel from me, they may receive it by sending their petitions to me; but I will not interfere with their transactions with each other. I know this arrangement when put into effect will cause my children much suffering and sorrow. I know they will quarrel or contend among themselves. I know they will be selfish, and seek to take advantage of each other; and in their struggle for existence they will have to labor with their hands. I well know of the pain and suffering they will endure, for have I not passed through similar experience myself? But having acquired the knowledge and wisdom I possess by such a course of training, I feel that what is to be thus gained is fully worth all the trials to be endured."

Reasoning from this standpoint, the wise man did not regard it as an act of cruelty, nor an injustice to his offspring, to deal with them in this manner. Indeed, he felt that it would be an injustice, if not a cruelty, to deprive them of this privilege of gaining an experience. He realized that in the acquirement of knowledge there is a pleasure, even though it be procured by bitter experience.

So the wise man did according to his resolve. As his children grew to accountability, he sent them from their comfortable home to remain away until he recalled them.

Just as was expected, there was no end of strife and contention in this new sphere to which the children were assigned. But some of them learned in time that it was possible to enjoy a degree of happiness and satisfaction in that state even, if they would govern themselves according to the rules their father had given them. Other intelligence they acquired also, which would enable them to appreciate, to a far greater extent than they did before, the joys and beauties of their former home in their father's mansion; and those who were obedient to their parent's laws were happy in the assurance that when they should be called home they would be made welcome there.

When they did return, the father, too, rejoiced to know that they were educated to the degree that they could appreciate more fully, and more like he himself did, the pleasure of existence, and the glories of his beautiful habitation; and his joy with theirs was made complete by this fact. At the time of parting, there was grief on both sides, but when they were reunited in a condition where they could better appreciate each other's association, owing to their being the more nearly equal in intelligence, the period of separation was but a recollection of the past. Its sorrows were lost sight of in the happiness of the present, and the bright anticipations and hopes of the glorious future.

But there were some of the children who, sad to contemplate, continued to be rebellious during their sojourn in the temporary abode to which they had been sent. Unwilling to make the sacrifice of their own pleasures and comforts, fleeting though they were, for the good of their brothers and sisters, they failed to learn the lesson that their condition and surroundings were intended to impart. Having their own free will to do as they chose, they elected to grasp every immediate advantage, and to indulge in every passing pleasure, regardless of the future. Severe as was the ordeal through which they passed there, they overlooked the object for which they were sent to this new sphere of action, and when the time came for them to return to their father's home, they were unprepared to enter his presence. They themselves felt this very keenly, and were ashamed to meet their parent, while in such a condition. They could not return and share the blissful state of their more faithful brothers and sisters, nor could they enjoy the innocent condition which they did previous to their departure from their parental abode. They were not now in that innocent primeval condition; so it was an act of love and mercy on the part of their father to shut them out of his presence, as he did, and give them further opportunity to prepare themselves for a place of happiness such as they were capable of appreciating.

Now, was there anything unmerciful or unjust in the dealing of this man with his children? Was it cruel for him to send them away for a season that they might get an experience that would enable them to become like their father—capable of appreciating to a greater degree the benefits and happiness of existence? Do

not many parents, who are able to bear the expense, send their children, whom they love, away to school in distant places, where they are separate from dear ones at home, and where they have to endure the pangs of separation, and often undergo privations and disappointments, and where they are compelled to submit to rigorous discipline that may be distasteful and even painful to them? This is not because the parents take a delight in seeing their children suffer. It is because they want them to be prepared for the duties of life—that they may be accomplished in everything that is good and elevating. It is their extreme love and solicitude for the welfare of their children that prompts the parents to do this; and often they make many sacrifices themselves in order to give their offspring such advantages and privileges.

Sometimes those children who are sent away to school fail to accomplish that for which they are sent. They neglect their opportunities, for which they have to suffer remorse and shame. But do they charge their parents with cruelty for sending them out and thereby giving them opportunity to thus disgrace themselves? If they possess the least amount of gratitude, not even those who make a failure of their life feel to censure their parents. They blame themselves only; and what adds to their suffering is the regret they feel because they have disappointed their parents in their hopes and expectations.

Man's agency to act at will, it may be assumed, gives rise to the wickedness that exists in the world, and suffering is the result of wrong doing. In order to develop good qualities within himself a man must be in a position to experience good and evil, and be free to do either the one or the other. He cannot choose the good and reject the evil, if only one is within his power. If he is permitted only to do good, he has no choice in the matter, and there is no virtue in doing good when he cannot do otherwise. On the other hand, if he be compelled to do evil, he is not to be held accountable for that evil, because he does not act on his own volition. These facts must be apparent to every mind; therefore, it must be admitted there is wisdom as well as justice in giving man freedom of will to act as he may elect.

The free agency of man involves physical and mental suffering. Man is capable of enduring as well as inflicting pain. If

there were no suffering in the world, the object of mortality would be defeated, for it is through suffering that man is enabled to distinguish between right and wrong. We all know that bodily pain is what restrains us when we break the laws of our physical existence; and were it not for this, we would in our ignorance destroy all our limbs and organs before we had opportunity to educate or develop them. The experience of mental pain is what serves to guide us in observing the laws of our moral life. When we injure our fellow-beings, we endure the sting of conscience. We can understand, therefore, that suffering plays an important part in our earthly career. It is ever reminding us of our duties to ourselves and to our fellows.

It is charged by some that the Lord's providences are unjust because the innocent are permitted to suffer through the wrongdoing of the wicked; the weak are oppressed by the strong; and children suffer as a result of sins committed by their parents. While this is all true, it is impossible to conceive how it could be otherwise, and man retain his agency to do good or evil. If man is given the power to do evil, he will of necessity cause suffering when he exercises that power, otherwise his actions would not be evil, for an act can only be evil when it causes suffering, either directly or indirectly. The Lord, however, has so ordained that pain of the character mentioned—where the innocent suffer by the acts of the wicked—is not without its good effects.

Take for illustration the suffering of a child as a result of its parents' disregard for law. Does it not impress a lesson for the good of mankind? The physical suffering of the child causes its parents to suffer mentally through sympathy, and thereby they are impressed with a lesson which their own suffering failed to teach. To make my meaning clear, let us suppose a case. A man has contracted a habit of drinking intoxicating liquors. When he first commenced that practice, nature warned him of the evil by causing him to suffer, but he disregarded the warning and continued on in the injurious practice, and through doing so his children are found to be weak, physically and mentally, or perhaps both, and suffer as a consequence of their parent's wrong-doing. The parent realizes this fact, for he is reminded and warned more forcibly than ever of his wrong conduct; and not only is he warned, but

those acquainted with the circumstances are also warned of the evil consequences of disregarding the laws of nature. So it appears that on account of the perverseness of human nature, there is a necessity for such suffering. If a man will not take warning from his own bodily suffering, he is forced to suffer mentally on account of the wrong he has done to others.

In olden times, with some nations, the laws inflicted punishment for crime not only upon the offender himself, but upon his family as well. Men guilty of certain acts were put to death with their wives and children. Do you think the creation of such laws was due to the cruelty of the framers, or through a desire for revenge? I think not. One object sought, no doubt, was to restrain crime. Men sometimes become so reckless that they will disregard their own lives, and the most severe penalties will not hold them in check. We have evidence of this in our own day. But when people are given to understand that when they disregard the laws, their loved ones who are innocent will share the penalty of their evil deeds, there is a greater restraint upon them. Of course, I do not contend that the more desperate characters, who seemingly have no respect for anyone, would be held back even by such a provision as the one mentioned, but it would serve as a restraint upon those inclined to wrong-doing, before they reached such a degree of abandonment to wickedness.

It may not be necessary to mention any more instances of this character to show that there is virtue in suffering. Frequently it happens that a man, perhaps through an evil inclination, injures or inflicts pain upon an innocent person, and then, by witnessing the result of his wrong-doing, is brought to repentance. The wrong he has perpetrated has taught him a lesson he perhaps could learn in no other way. He is benefited by the experience at the expense of the one injured. But if the one who suffers has benefited his fellow-being by his suffering, then he is partially rewarded, at least, by the satisfaction that he is a benefactor to the erring one. And so it is, every martyr who has suffered at the hands of the wicked has helped to make the world better by his sufferings.

It might be asked, Is not the Lord cruel and unjust, at times, in directly interposing in the affairs of mankind by summarily

destroying communities? We read in the scriptures of the Lord taking vengeance upon nations and wiping them from the earth—sparing not even the helpless children. If fully understood, such acts would be regarded as evidences of the Lord's extreme mercy. Such people as were so visited were so corrupt that to permit them to exist would only result in continued suffering most intolerable to bear, as a consequence of their own conduct, and to save them and their offspring from such a dreadful fate, he, as an act of divine mercy, swept them from the earth.

Persons who suffer through accident, through sickness or misfortune, do not endure their afflictions in vain. Can we not see some good resulting from their sufferings? Are not such ones endeared to their families and friends by their very condition? And when such persons bear their troubles patiently, do they not teach us a beautiful and impressive lesson in patience and gratitude? Then, again, consider the love that is engendered in the human heart by mutual suffering! What other agency is so potent in creating fellowship and tender regard one for another? Why, then, should anyone wish that it be removed from the world? It was through the suffering of the Savior that redemption was brought to mankind. Jesus said that if he should be lifted up, (on the cross) he would draw all men unto him; and is it not reasonable to believe that the knowledge that he suffered and died for their sakes will help to draw all men unto him?

Let us not look upon the Lord as being cruel or unjust in permitting suffering to exist in the world, while it is a means of teaching us so many valuable lessons. With all the suffering he permits to exist, he is merciful, for he has placed a limit to mortal pain, and when that limit is reached, the sufferer is relieved.

(TO BE CONCLUDED).

SUGGESTIVE THOUGHTS FOR THE MILDLY SKEPTICAL.

BY DR. J. X. ALLEN, OGDEN, UTAH.

IV.

Were the Prophets inspired? In the beginning of this article, I promised not to quote scripture to those who doubted its inspiration; but if you will excuse me, I would like to suggest a few thoughts which seem to imply a possibility of more than ordinary foresight in, at least, one of the sacred writers; namely, the Prophet Joel.

In chapter two, verse 28, we read: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh," etc. The time when this great outpouring of the Spirit is to occur does not strike one at first as being very definite; but many men of learning in ancient writings, paraphrase this passage by substituting for "afterward," "in the last days," which substitution seems to be justifiable, after reading a little further along,—verse 31: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." We think, with many men far better posted, that the last quotation fully justifies the amended reading.

Of course, I am aware that scriptorians will tell you that the passage quoted was fulfilled on the day of Pentecost. On that day there certainly was a mighty outpouring of the Holy Spirit. That there was a partial fulfillment of the blessing promised, there can be no question; but that the promise was only partially fulfilled becomes evident, on a closer examination of the text.

"In the last days." The Pentecost took place in the meridian

of time, and not in the evening; for if we call those "the last days," what are these? Again, "upon all flesh," or more literally, "all nations." On the day of Pentecost the blessing was not universal. It did not result in good to all nations. Again, that time could not, with any degree of propriety, be spoken of as "The dreadful day of the Lord."

But how about the nineteenth century? How about the marvelous enlightenment which has come into the world, since the year 1820, when, as Joseph Smith tells us, "the heavens were opened," and a great light fell upon him, and the Holy One of Israel appeared unto him? Have you ever thought of that time as the commencement of the mightiest outpouring of light that the world has ever experienced? I may mention a few of the great revelations that have been vouchsafed to man since that eventful year.

In the year 1825, George Stephenson ran the first passenger train in England. Mr. Stephenson was an illiterate man, born in the humblest walks of life, unblest with either education or wealth. Can you not see that a higher intelligence had a part in that astounding revelation of untold benefit to the nations? Is it possible to imagine that great light was obtained from any lower or inferior source? We must admit, in all reverence and humility, that God was and is the author of all good. Mr. Stephenson was the honored instrument in the hands of the Almighty in blessing the sons of men.

What shall we say of electricity? And what of Charles Wheatstone, who is said to be the father of practical electricity? In the year 1837, Charles Wheatstone took out a grant for the building of the first telegraph line, for which the British Government created him knight. Was it mere chance which enabled Sir Charles to harness this wonderful force? A force that is inexhaustible, all powerful, and of inexpressible benefit to "all nations?" We fail to see any chance about it. It is God's power long held in reserve for the blessing of the nations, in God's own due time.

It is not necessary that I should amplify further on this subject, nor is it necessary to expatiate upon telegraphy, wireless telegraphy, the numerous improvements in machinery, both in the shop and on the farm; in steam apparatus and printing.

In the 40's, Lord Ross completed his large telescope, by which the heavens were wonderfully multiplied to our vision. In 1844, Dr. Simpson made the discovery of chloroform which has proved such a blessing to "all flesh." What shall we say of the telephone which makes neighbors of those living miles away? What can we say of the hundreds of discoveries and inventions which have come to light since God has restored the gospel with the priesthood which has the authority to administer in the ordinances of salvation?

This has been an age of the outpouring of God's Spirit upon "all nations." It has not been by chance, but it is as God foreordained it should be, as foreseen by the Prophet Joel.

In the year 1840, the streets of London were lit up with gas, and since that time nearly every city of importance in the world has been similarly illuminated: another evidence of the prophet's foresight, and of God's pleasure in fulfilling the predictions of his servant. But the skeptic will ask—"What has this to do with Joseph Smith and his revelation?" and a very proper question, too, it is.

I fear I shall have to quote scripture again. "What doth it profit a man, if he gain the whole world, and lose his own soul?" What benefit to the nations to gain such vast utilities, if they are to be damned ever afterwards? This whole proceeding is in perfect keeping with the teachings of our Lord and Savior: "Seek ye first the kingdom of heaven and his righteousness, and all these things" (worldly comforts) "shall be added unto you."

The Almighty commenced the great "outpouring of his Spirit," by first teaching man the way of life. After calling a prophet in spiritual things, he then inspired other good men, each in his special calling. There are prophets endowed with many and varied gifts, but all by the same Spirit.

Do you believe that the prophet Joel was inspired? Do you not see that there is a higher intelligence than that possessed by man?—an undying intelligence that knows all, sees all, and cares for all? Now please excuse me one minute: If the prophet Joel was inspired, may not some of the other prophets have been inspired? And why not our great nineteenth century prophet, Joseph Smith?

ADVENTURES OF A PIONEER.

EMBRACING THE STRUGGLES AND TRIUMPHS OF A
LONG AND BUSY LIFE.

BY HON. JOHN M. HORNER, OF PAAUILO, HAWAII.

V.—THE CURRENCY QUESTION—SUGAR CULTURE IN HAWAII.

As afflictions seldom come singly, so it was in my case. Aside from the loss of my property, I was otherwise afflicted. My only daughter sickened and died, while my property was being confiscated. I was also personally afflicted. Lock-jaw came upon me with a heavy fever, which lasted a long time. My life was despaired of by my physicians, relatives and friends.

An unexpected favorable change took place. My recovery was slow, and my sickness left me with but little use of my legs; for weeks, I used a crutch when moving around. I stated in the commencement of this narrative that "my star of hope rose early, and had never set beneath the horizon." At this time it nearly went down. I gradually regained my strength, after months of mental and physical suffering, and slowly with it came back my ambition, for all of which I am humbly thankful to my Heavenly Father. Not for these only am I thankful, but, as in the case of Job, I have been blessed again with reasonable wealth, and an influence beyond my most ambitious hopes; and last, though not least, have been blessed with more sons and daughters. I have lived longer since my loss and suffering than before those troublesome times.

I was granted a new lease of life by the Great One, and for a purpose unknown to me. However, in the absence of any more worthy, visible object, for me to work at for the good of man, outside of other duties, the currency question impressed me as the most important. Many wise and learned men and professional financiers have been working at it to no effect, as witness the panics of 1873 and 1893. God is the "fountain of all intelligence," and uses the "weak things of this world to confound the wise," etc. Since I am one of the weak, I thought he had chosen me for the purpose of showing the weakness of our present money system, and to invent, work out, and make known, a more perfect system for the use of man. My suffering under our present money system, I thought, with the blessing of heaven, would qualify me for the work, considered by many to be impossible. Whether this is a correct surmise, or only a welcome thought, the endeavor to perform it certainly has been a delightful labor. I am happy to say, the work has been done, and my mind rests satisfied with it. If the American people will adopt it, money panics will be impossible. It will effect all that is claimed for it, and no doubt much more not yet seen that practice would reveal.

For many of the evils of our present money system, and for the numerous blessings which this new and just system will impart, if adopted, study the book *National Finance and Public Money*, where the bill for organizing the system, and numerous unanswerable arguments used in support of the system may be found. The difference between our present money system and the new system is, the first is a private money system, and the latter is a public money system.

What is public money? Public money is money created by act of Congress—the people's agent. Public money belongs to all the people, and by their agent—their government banking department—they must loan it to the administration, to states, to municipalities, etc., upon demand, and to all industries of the country, farmers, manufacturers, merchants, bankers, and to every citizen, upon securities named by Congress.

The congressional enactment of the bill above referred to, would inaugurate public money, and install the people as a whole, rich and poor, to be the money power, and prevent all future

money panics. I should not have penned this much here about public money, only for the fact that I am writing a small sketch of my life work, and this is a part of it, and I think the most valuable part. It is now over twenty-six years since it was first considered. The invention has been completed a long time. My extensive writings since have been to introduce it to public notice.

I thank my Heavenly Father for placing the thought in my heart of producing a more perfect money system for the good of man. The satisfaction that came to me in working it out, and trying to show the people its many advantages, has been enjoyable. It was impressed upon my mind with a persistence not to be ignored, and I willingly accepted the charge. The people are slow in accepting it; so are they slow in accepting the Gospel. "The weak things of the world shall come forward and break down the mighty and strong ones." Amen.

One of my first ventures, after the loss of my property and recovery from my sickness, was building a bridge over the Alameda river, under a contract with the county. I saved three hundred dollars by this labor. I contracted to drain a small lake in the neighborhood, got well paid for my labor, as in both cases I did most of it personally. The owners of a piece of land in San Francisco, not having a clear idea as to their title to it, offered us (my brother and myself) a share of what we could get out of it, if we would work it up; we received over three thousand dollars for this labor. About this time, we had an extra dry year in California, not enough rain fell to mature a crop, and believing vegetables would be a paying crop, in the fall, we looked around for an opportunity of producing one, and finding Alameda River Mill was idle, we rented the use of the water which went to waste in the bay, and some land near by, made our ditches, and in June commenced to wet, plow, and plant a crop of vegetables, mostly potatoes. From this venture we realized seven thousand dollars. So by little we regained our feet; but meeting with losses in other farming ventures from rust, drought, unsaleable crops and other causes, our progress was slow, in fact, rather backward, during the last few years that we remained in California.

At this time my oldest son was cultivating sugar cane in the

Hawaiian Islands, and hearing that Mr. Claus Spreckels was about to open the largest sugar plantation known, he advised us to see Mr. Spreckels and get a contract from him to cultivate cane for him. If we could do so, he thought, we would do better in the Islands than in California.

We saw Mr. Spreckels, and contracted with him to go to the islands and cultivate cane on shares. In fulfillment of this contract we sold our farms, chartered a schooner, and placed therein our families—eighteen souls—our household effects, horses and farming tools, and started for the islands, where we arrived on the 25th of December, 1879.

The schooner quickly discharged, and we commenced hauling the lumber for our houses onto the land we were to use, about six miles distant. We had five hundred acres of land allotted to us. My brother and sons worked the western half; I and my sons, the eastern half. We labored under the firm name of J. M. Horner & Sons. My boys did all our plowing and team work, in preparing for and growing our first crop of two hundred and forty acres. In consequence of our planting a much larger area than we contracted to plant the first year, J. M. Horner & Sons borrowed forty thousand dollars. Our crop did well. It exceeded our expectations, in both yield and the price for which it sold. We returned the borrowed money, and had a net profit of twenty-five thousand dollars from our venture. Our crop yielded two thousand pounds of sugar more per acre than the land cultivated by the plantation, which fact fired its managers with jealousy, so they conspired to prevent us raising another crop by withholding the water from us, which they had the power, but not the right, to do. The consequence was, that our cane dried up, did not pay for harvesting, and we thus lost much of the money we saved from the first crop. We left Mr. Spreckels and contracted with the owners of the Pacific Sugar Mill Co. to do one-half of the cultivation for their mill; one of my boys took charge of the business, the mill company supplying the money to work it. Here we made considerable sugar, increasing the yield on our half of the plantation from five hundred tons per year to two thousand. The year before we parted with this property, we were sure it was worth eighty thousand dollars over and above the debt for advances, but the enactment of the

McKinley bill so affected sugar property here that we willingly sold for a small sum more than the debt. The price of sugar had depreciated from one hundred and sixty dollars per ton, which our first crop sold for, to less than sixty dollars.

At the time we made the last contract referred to, we rented in the district of Hawaii-Hamakua, twelve hundred and fifty acres—since increased to twenty-four hundred—of good, wild cane land, with a view to starting a new plantation.

This was rather discouraging work to undertake, as the land, though rich, was covered with a jungle of trees and brush. All had to be grubbed and cleared before it could be used, at an expense of thirty-three dollars per acre. Over one hundred acres per year was cleared and brought under cultivation. In addition to rents and clearing the land, houses had to be built for managers, quarters for one hundred and fifty or two hundred laborers; and accommodations for more than half that number of horses had to be provided. The horses had to be purchased, as well as plantation tools; and roads, bridges, a mill (a wagon wheel had never yet turned upon the land) had to be built, fencing had to be erected, besides the raising of the cane. The building of the mill and the providing of all the necessaries for producing the first two hundred acres of cane, would involve an expenditure of near three hundred thousand dollars. To provide this sum was no small concern. However, our unprecedented success in making our first crop gave confidence to people of means that whatever we undertook in the way of cultivation would be a success. So we readily found means to carry on the planting department of the plantation.

Another gentleman contracted to build the mill, he to own one-half, and we the other half, provided we repaid to him one-half the cost of its construction, with the interest within a specified time. The mill was built at a cost of one hundred and eighty thousand dollars, and we returned to him one-half of the money as agreed, and thereby became the owners of one half of the sugar works, and all the planting interests which gave us three-fourths of all the sugar manufactured at the works.

Not wishing to carry all our eggs in one basket, we established a stock ranch where we raised all the horses and mules re-

quired on the plantation, and some for sale. We have over four hundred head of horses and mules on the ranch, and one hundred and twenty on the plantation. The ranch has some three thousand four hundred head of beef and dairy stock, the plantation and neighborhood are supplied with butter and beef from the ranch, and the surplus is disposed of elsewhere. We were quite a time bringing up the ranch to a paying point, as we had to pay rent from the start, and more than one hundred miles of fencing was built and kept in repair, with houses for the superintendent and employes. Several thousand dollars were used for empounding water by building dams, purchasing water tanks, building cisterns, etc. Some of the cisterns have a capacity of five hundred thousand gallons. The ranch has returned its borrowed money, paid its running expenses, and for some time has yielded a few thousand dollars of revenue. This year, (1903) it has yielded a net revenue of seventeen thousand dollars, and the coming year it will be still better, we hope. For some years past we have made a small venture in coffee production. Laborers' wages increasing, and the price of coffee declining from twenty cents per pound to seven cents, we have concluded to wind up the business, with a loss perhaps of three thousand dollars.

The incomes and the receipts from the sale of sugar, amounting to over two million five hundred thousand dollars, have nearly all been absorbed in enlarging, working and improving the plantation. The increase in cost of labor, the depreciation in sugar prices, interest for money, dry years, fires, and some other items, have multiplied our debts to two hundred and fifty thousand dollars, and a mortgage holds down all incomes until the debt is paid. We are encouraged to believe, however, that we will get out of debt, as this year we have paid over fifty thousand dollars of the above debt, and hope to do as well by the blessings of heaven until all is paid.

(TO BE CONTINUED.)

A TRIP TO CUBA.

BY DR. JOSEPH M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

IV.—RESOURCES OF CUBA.

Of all the West India islands, there are probably none that offer today greater inducements to capital than Cuba, the Pearl of the Antilles. And Cuba is a beautiful land, rich in agricultural products, and almost every fruit known to tropical climates. At the time of the Spanish-American war, when it was announced that there was no intention on the part of the United States to annex this island, it was believed by many of our people that the government of this country had been guilty of a political blunder, for the reason that all countries of the temperate zone find yearly greater demands for the products of tropical climates. The resources of Cuba were naturally such as to invite capital, and to make its development a matter of great importance to the United States, in view of its close proximity to this country. There are, today, on the island, something like a million and a half people. The most conservative estimate is that the island is capable of sustaining at least five million people, and the estimates range all the way up to fifteen millions. In traveling about the island, one is constantly impressed by the thought that every year many millions are lost to the island because the soil is not properly cultivated, and the grasses are not eaten by the cattle that ought to be on a thousand hills.

Quite a number of Americans are exploring various parts of the island, and it is feared that land is bought up in many places for purely speculative purposes. The modern American boom has struck Cuba. At the last legislature, a bill was introduced to prevent foreigners from holding land on the island. While this did not become a law, it was evidently aimed at American speculators.

The important industry of Cuba is sugar. The island is par-

fifty dollars per thousand feet. The best quality, however, brings from four hundred dollars to fifteen hundred dollars per thousand feet. The mahogany trees generally stand far apart, in the midst of great jungles. Some of the trees are as much as ten feet in diameter, and are cut from ten to fifteen feet from the ground.

One of the most noted trees in Cuba, as in other tropical lands, is the palm. There is a great variety, but the royal palm is the one of greatest importance. From it are made baskets, cooking utensils, canes, and it is also used for building material. It keeps out the cold in the winter, and the heat in the summer. Its branches make good thatching, and its tufts may be eaten like cauliflower; its seeds will fatten hogs, and its fibers may be wet and folded and worked into cordage.

In 1894, before the recent war, there were more than one million cattle on the island; in 1898, they had been reduced to seventy-five thousand. This industry is taking on new life, and a number of men have recently gone over there from Wisconsin, and bought up large tracts of land. The grass is rank, and of excellent quality. The richness of the soil is, perhaps, as well shown in the growth of potatoes, as in any other crop, as two or three crops of Irish potatoes may be grown every year, and the yield is very large. In the growth of the sweet potato, the land and the climate are unsurpassed. It is said that a crop of sweet potatoes may be grown every forty days. This may be some exaggeration, but the numerous crops of sweet potatoes that may be grown every year is something remarkable.

The island has no manufacturing industries, except the cigar and cigarette factories. It will be seen from the foregoing that Cuba is a land of great opportunities. Its resources are apparent to many Americans who are availing themselves of the present opportunity to purchase lands and engage in raising fruits that are common to our southern states. The increasing activity of American enterprise, and the investment of American capital, have given rise to some jealousy, on the part of the Cubans toward the Americanos. In the end, however, the Cubans will learn the value of American ingenuity, in developing the wealth of their beautiful island.

(TO BE CONTINUED).

TWO PATHS.

BY GRACE INGLES FROST, SALT LAKE CITY.

I.

When the 6:30 express from New York pulls out of L—, one evening in early June, it leaves behind it two young men who for a couple of years have been absent from this their home town.

John and James Brooks have been attending school in the metropolis, but it is evident that the whirl and bustle of the great city has not in the least diminished their love for the quiet country town, where they first opened their eyes in mortality, if one is to judge by the expression of pleasure depicted upon their faces.

John's face is especially radiant; nor does he lose any of his enthusiasm when they find that they must walk to their home. Although the roads are thick with dust, it matters not to him. He is fond of everything this country contains. There lives one, in this little town, whom he loves so dearly that he is counting every step which lessens the distance between them. His sweet-heart? No; his mother. The dear mother who sacrificed so much for the sake of her sons. The one who for months and years has been practicing every economy, in order that her boys might gain a college education.

As the distance between the depot and themselves grows wider, they hasten their foot-steps, until one could imagine them to be walking for a wager; and, finally, when a certain white gate is reached, they do not stop to unlatch it, but clear it at one bound.

Widow Brooks is anxiously watching for her boys. They are

not well over the gate before she hurries down the steps of the rambling old farm house, with hands outstretched, her face illumined with mother's love. They meet midway in the daisy-bordered path.

"Mother," the boys murmur, and tears of joy course over the cheeks that are kissed again and again, as the one thus addressed whispers,

"My boys, my darling boys!"

A moment she presses each head fondly against her breast; then she remembers that they have been traveling all day, and part of the night. She thinks of the supper that has been waiting for more than an hour, and hurries them to the house, bidding them go to their rooms, and remove travel-stains, while she puts the evening meal on the table.

When they come down stairs, everything is in readiness.

"I did not realize, until I smelled your home-cured ham, how hungry I am, Mother," says John.

"Well, I'm pleased that you can be satisfied with farm products," the mother replied.

"Satisfied! I'll tell you, Mother, we've both been longing for a piece of your brown bread and some ham and eggs, for weeks, haven't we James?"

They are a merry trio, this mother and her stalwart sons. The boys have comical stories to relate concerning their school life, as well as serious ones, and the old house is made to ring with their laughter, as they recount some boyish pranks.

The mother's face unconsciously assumed an expression of pride as she listened. How she has longed for this hour. It is not strange that her heart swells with pride and joy, for two finer-looking or more intelligent young men than John and James Brooks, it would indeed be hard to find.

It is not until they are leaving the table that her sons notice that Susan, who was maid-of-all-work when they left home, has not as yet put in an appearance. The boys tell their mother that they want her to leave everything to Susan, this evening, and devote her time to them. She replies:

"I haven't a house-maid now, I was forced to cut down expenses as much as possible."

Then her boys understand, and both faces flush crimson. James says,

"Mother, you should have let us know," but she shakes her head.

"No; there has been no sacrifice that I have felt less. I do not fear work."

Then John takes his mother by the shoulders, and, looking straight into her eyes, says:—"Tomorrow, you must get Susan to come back; tonight, I shall take her place."

Remonstrance is useless. John declares that he hasn't forgotten how to wash-up yet, and, suiting the action to the word, he removes his coat, rolls his sleeves high above the elbows; and, tying his mother's kitchen apron under his arms, begins to remove the dishes from the table.

Mrs. Brooks is sure that her best china will be broken, and his clothes ruined in the bargain. However, her predictions are not fulfilled.

As John bustles about, he winks at James, who picks his mother up in his arms and carries her to the porch, where she is deposited in the hammock, and held until she promises not to return to the kitchen.

They have not been there long when the words of that old melody, which is enshrined in every heart, floats out to them.

"Listen," says James, "John seems to find his task anything but unpleasant, Mother."

The mother makes no reply, but as she listens to that rich baritone voice singing, "Home, home, sweet, sweet home, be it ever so humble, there is no place like home," her hand covers her eyes to hide the large glistening drops that will not be dried at her bidding. As the last words die away, the singer joins them, and, drawing a chair close to the hammock, says, "Now for confidences, Mother!"

Mrs. Brooks takes her son's hand lovingly in hers, and replies,

"My dear, are you really so fond of home?"

"Yes; that I am, I wish that you could only understand how I feel," is his answer.

"My son, if so, you have extricated me from a predicament.

You know that your father's friend, Mr. Leeds, has offered to take one of you boys into his business house, in Cincinnati."

"Yes."

"And you know that it has been understood that, owing to your seniority, you would be most likely to go."

"Yes."

"You also know that Mr. Brown is anxious to have you instruct his little son Clarence."

"Yes,"

"Well, do you think that you could be contented to accept this position, and remain at home with me. James hasn't any immediate prospects for the future, and I believe that he would not be long contented to remain away from a city."

A shadow passes over John's countenance, but day-light is fast giving place to night, and the mother doesn't see it. The voice that answers her question is firm and clear, as he replies, "Mother dear, I shall be contented any place, if I have you near me. I, of course, expected to be the one chosen to go to Mr. Leeds, but if you are pleased to have me with you, I shall be more than repaid for remaining at home."

Turning to James, John says, "We must not dispose of you, though, old man, without your consent. Does the plan meet with your approval?"

"I certainly not only approve of it, my dear fellow," James answers, "but am delighted with the arrangements. It is a happy surprise to me, I can assure you. I, too, enjoy mother's society, and love her dearly, but I'm satisfied that I should be bored to death if compelled to teach."

John's lips are compressed tightly, while James is speaking, but not a word does he say when his brother ceases.

For several moments, complete silence reigns at Brooks' farm. When a cock, that seems to imagine that it is morning, crows lustily, which once more sets the ball of conversation rolling.

Before retiring, John tells his mother that he has a confession to make, which may change her views concerning his remaining at home. James seems to be aware of what is coming, for he throws one leg over the arm of his chair, and smiles very knowingly; but

John, nothing daunted, proceeds:—"One evening, while walking in the park with a fellow student, I noticed a small crowd of men and women who were holding a meeting of some kind. We stopped to listen to their singing, not only because it was exceptionally fine, but because they were singing a hymn which seemed very odd to us. When they were through singing, we decided to remain and ascertain the nature of their doctrine. I became so interested, much to the amusement of my friend, that I remained until after the meeting was dismissed, to ask a number of questions, all of which were answered to my entire satisfaction, being substantiated by scripture. This was but the beginning of an end. Can you not guess the result?"

"I suppose that you became one of their number," replies Mrs. Brooks.

"Yes."

"Well, my dear, you know that I've always believed in freedom of thought, especially concerning religion. I cannot understand why this should have anything to do with your remaining at home."

"No? But, Mother, affiliating with this Church has often prevented children living at home."

"Why so, my son?"

"Because it is despised by the world, as badly as the true Church was in olden times. Mother, the Church of which I am now a member, is the 'Church of Jesus Christ of Latter-day Saints,' commonly called 'Mormon.'"

If a bomb-shell had exploded in their midst, it could not have caused much greater consternation than John's words. Mrs. Brooks is on her feet, in an instant.

"No, no;" she cries, "in mercy's name don't tell me that! You have been imposed upon. Those people are anything but Saints. Latter-day Demons would be a more appropriate name for them. Say it isn't true."

"But, mother," John emphatically replies, "I cannot deny it. It is a fact."

Poor little mother! She throws her arms around his neck and sobs.

"How could you do it, my boy, how could you do it?"

Very gently he put her from him and entered the house, never waiting for his good-night kiss.

II.

After visiting with his mother and brother for a couple of months, James goes to Cincinnati, and John, notwithstanding his having joined the "Mormon" Church, accepts the position of tutor to Clarence Brown, and remains at home.

He is very careful, for the first few months, not to mention his faith to his mother; but as time passes, he manages to arouse her curiosity sufficiently concerning his objectionable doctrine, to induce her to read several tracts.

Mrs. Brooks is not a petty woman, and she gradually admits that what she has heard of these "Mormons" must have been untrue.

She reads a great deal more concerning their belief than John is aware of, at the time, and finally comes to him one morning, some months after his arrival home, and tells him that she believes in "Mormonism," and should like to be baptized.

This is, indeed, a happy moment for him. Mother and son are now in perfect harmony. They would be perfectly happy, were it not that James is not likely to accept the gospel; and, also, that letters from him are not received as regularly as formerly. Mrs. Brooks has faith in James, but John knows his brother better than his mother does. He knows that he is easily led, and when the postmaster hands him a letter, one evening, which proves to be from Mr. Leeds, asking him to come to Cincinnati and talk to James, John is not at all surprised.

It is as he feared—James has become disinterested in his work, and is out with college friends every night—young fellows whose parents are wealthy, boys who think of nothing but having a good time.

John tries to persuade James to give up such companions.

"My dear fellow," he says, "a young man who has no higher aim in life than to keep himself amused, is indeed worthless. Give such people the 'cold shoulder.'"

But James resents his interference, and replies that one is

only young once, and that he intends enjoying himself, for a short time, and then there will be time to settle down.

From mere folly, he goes to greater depths; first drinking a little, then becoming interested in cards and gaming houses; finally, he begins drawing his wages before they are earned, and when Mr. Leeds puts a stop to this, James leaves his employ and accepts a position as traveling salesman for a cigar firm.

When John learns of the change, he once more strives to persuade James to desist. He and the mother are thinking of moving to Utah, and he tries to get James to consent to accompany them. All his efforts are in vain. James laughs, and asks him teasingly,

“Have you designs on me, now? Do you think that I would make a good ‘Mormon?’”

John returns home in despair, but his spirits revive somewhat when he finds that Mr. Brown has offered a very reasonable sum for the farm, and that his mother is disposed to accept the offer. He knows that he has done his duty by his brother; but feels sorrowful, indeed, at leaving him; however, he feels that he and his mother should go to Zion, that they may together labor in the Temple for their dead.

So the place is sold, and Mrs. Brooks and John start immediately for the west.

III.

In a pretty brick cottage, situated in the central part of Salt Lake City, an elderly woman sits knitting. The lady is no other than Mrs. Brooks, who has not changed greatly since we last met her, with the exception of her hair, which is now snow-white.

Twelve years have passed since her two boys returned to her from college, and today she is watching for them once more, but under such different circumstances. Every few moments, she lays aside her work, and peers anxiously out of the window.

While thus engaged, a fine looking young woman enters the room, holding in her arms a babe, perhaps a year old. She brings the child to Mrs. Brooks, saying,

“Grandma, I’m sure that you need a change of work, and I know that Marion wants grandma.”

The old lady smiles, and is about to fondle baby, when she sees that those for whom she has been watching have arrived. Her limbs tremble so that they will scarcely sustain her. Turning to her daughter-in-law, she says,

"Mary, take baby; they are at the gate."

By the time that Mrs. Brooks and John's wife open the door, John has alighted from the carriage, and is helping a man to do so, whose face is pale and emaciated. As James comes slowly up the path, his brother links his arm within his to steady him, so uncertain are his footsteps.

Mrs. Brooks cannot speak for several moments, so great is her emotion. She puts her arms around his neck, and he lays his head upon her shoulder like a tired child.

John and Mary leave them together, feeling that they should let mother and son spend their first moments alone, as he may have things to say that are meant for the mother's ears only.

After a time, they rejoin the wanderer and grandma, and baby Marion proceeds to make friends with her uncle at once.

During the next month, everything that can be done is done for James; but one bright morning he asks John to raise him up that he may once more see the sun rising above the Wasatch. As he gazes, the spirit leaves its house of clay, and travels to that "great beyond," "where the weary are at rest."

Many, many times during that last illness, Mrs. Brooks censures herself,

"Why did I let you go to Mr. Leeds? Why did not I send John? He was always more able to withstand temptation," she says; but James always shakes his head and replies:

"Mother, you must not blame yourself. I alone brought about this misfortune which has come upon me. You always taught us, mother, that 'the wages of sin is death.' I heeded not your teachings, but John did. He chose the strait and narrow way that he preaches about; while I, thinking him foolish, chose the broad path, thinking it pleasant and more easily traveled. We have both received our reward."

TALKS TO YOUNG MEN.

XI—TELLING A SECRET.

If you will promise to read this paper to the end, I will tell you my secret now, and not wait till the last sentence.

Oh, you promise?

Very well, here is the secret which I have learned:

“When you break your promises to others, the penalty of lying rests upon you, although you are not discovered.”

“Nothing very new about that,” you say, in disappointment. True; but neither is there in any secret. The curiosity is the main point, and that satisfied, there is little left.

But remember what you have promised. I cannot be with you to see that you fulfil your covenant; but you made it, and if you fail in trying your best to keep it, the penalty of my secret rests upon you, and I am neither the wiser nor the loser.

But this little secret between you and me is a very small affair. But, small or not, it is a law between us, and since I have fulfilled my part, it remains for you to keep the covenant, if you wish to avoid the penalty and gain the blessing.

Can you realize that this little secret between you and me is like the mighty many that exist between you and the Master of the universe?

Not naming those that will readily come to you as being mentioned in the decalogue, nor numbering the gems of promise in Christ's sermon on the mount, let us take one for consideration. It is a plain, simple secret between the Father and his children. It is old, and like the contract between us, it contains a promise to the man who will keep it. “Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.”

You wish to live long, and so you say: "I will honor them;" and besides, you love them, and so you promise your heart once more: "I will honor them." The promise is made. You are under obligations.

Now, does your promise mean that you will honor them only when they can discover your action? or does it mean that you will honor them whether they know it or not—whether they are living or dead? I confess they have little to do with it; but you have all. Upon the fulfilment of your covenant depends the blessing, and you can't cheat yourself. You know whether you are a deceiver! And upon your knowledge depends your character, no matter what others know or do not know.

Some days ago, a young girl went for an outing to a lake resort. "My child," said the mother, "you must not go in bathing." But when mother wasn't near, she went in bathing, just the same, and was brought home dead! But suppose she had lived! The dishonor would have been just as great.

When you make a promise, it must be fulfilled, in light or darkness. There are no conditions.

I know a mother who trains her boys so that when they promise, she rests secure. She doesn't say: "Now don't do so and so;" she uses the better form: "My child, will you promise me that you will not play in the street while I am gone, but stay in the lot, and not go outside the fence." "I promise," and then the mother rests secure. "Will you promise not to stay out at night, during your absence from home?" I promise. Sometimes there are great arguments before the promises. That is right; for promises should not be lightly made, but made, should be kept.

Here is an illustration from the life of Charles Warren Fairbanks, present senator from Indiana, and the Republican vice-presidential nominee, who was born in a single-room log cabin in north central Ohio, May 11, fifty-two years ago. He was carefully trained to keep his promises. In winter he trudged a mile and a half back country to a district school instead of crossing the half mile of meadows to the Unionville Center town school. The reason for this was told to an eastern writer, some days ago, by his mother who is still living in Springfield. She said:

We were very fearful of town influence, and we sent our children

to the district school. I remember that it was with grave misgivings that we hitched up and drove with Charles to Delaware, when he entered college. We were not certain what would be the influences there, and were afraid that, like so many country boys, he would not be able to withstand the temptations of town or city life. We were very uneasy, though members of a neighboring family would drive up to see him every Saturday, and this uneasiness continued until we received a letter from Charles one day, something like this:

DEAR MOTHER:—To-night I had to disobey your instructions to stay off the streets at night. When I came to my room to-night I found that there was no oil in the can, so I had to go down to the grocery to get some.

That set our minds at rest, and we knew that the town influences were not corrupting our boy.

He was keeping his promise. His covenant with his parents was not being broken in the slightest, and his conscience would not let the least seeming breach rest upon him unreported. He would not stand for the penalty of any secret between him and them. He had fully grasped the meaning of the commandment, "Honor thy father and thy mother."

Young men who do likewise are on the right road to success.

TO AN OBSTRUCTIONIST.

This would I say to you, dull brow of wo,
 Mourning our country's loss of noble aim,
 Framing a lengthy bill of surly blame
 Against the stouter men who face the foe:
 Not such as you, in that loved long ago,
 Rose in the might of their majestic scorn,
 And full of faith in us, as yet unborn,
 Won us the country that you cherish so:
 But such as you sat at the chimney-side,
 Cursing the folly of their fellow men,
 Praising the "good old times," while others died
 That Liberty entombed might rise again;
 And now their sons, with that same flag unfurl'd,
 March down the widening highways of the world!

FROM "THE READER."

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Russia's Foreign Complications.

The Russians have, no doubt, long entertained grave suspicions that both the Americans and the English were engaged in shipping to Japan contraband of war. This was giving their enemies indirect aid which, of course, was harmful to the Russian cause. The condition of Russia's navy made it difficult to patrol the seas, and thus prevent munitions of war from other countries entering Japanese ports. At the outset of the war, the Russian navy was at a great disadvantage, from the fact that it was divided into four parts: one at Vladivostok, one at Port Arthur, a third in the Black Sea, shut up by terms of a treaty with the Great Powers, and the fourth at Kronstadt, near St. Petersburg. The first stroke of Japanese policy was to put the first two divisions practically out of commission. The distance from St. Petersburg to the Yellow Sea, and the difficulty of securing coal for so long a voyage, made the St. Petersburg division practically useless. Perhaps the greater reason why the St. Petersburg fleet has not ventured into Asiatic waters has been the fear of its destruction.

Suddenly, about the middle of July, three Russian ships in the volunteer fleet of the Black Sea made their appearance in the Red Sea, and set up a search of English and German vessels, on their way to China and Japan. From one of the German vessels, *Prince Heinrich*, the Russians took fifty-five mail sacks. Against this seizure, the Germans made a hasty protest. A similar seizure of

mail had been made by the English from a German vessel in Delagoa Bay, in the eastern part of Africa, on the 29th of December, 1899, during the Boer war. This was an acknowledged excess of authority by Great Britain, and the latter paid damages for the mistake. The seizure, however, which caused the greatest excitement was that of the British steamship *Malacca*. This ship had aboard munitions of war consigned to Hong Kong. The materials of war were in boxes with the government arrow label on them, and it was claimed by the English that they were equipments for their warships in Chinese waters. The *Malacca*, however, was also booked for Yokohama, a Japanese port.

The incident created the most intense excitement throughout England. The English papers took on a warlike tone, and Russia yielded to the demands of Great Britain, and released the ship with an apology, and proffered damages to the owner.

A little later some Vladivostok warships ventured into the open sea, along the eastern coast of Japan, where they seized another British steamship, loaded with railroad materials for Chemulpo Bay. This is a harbor in Corea, and the material was evidently intended for the Japanese railroad, in process of construction from Seoul to Wiju. The seizure of the *Knight Commander* created some alarm in this country, as its cargo was taken from one of our American ports. The vessel, however, was sunk, and this disposition of a captured prize was stoutly objected to in the English press. Russia has, no doubt, very greatly alarmed many of our American shippers who evidently felt secure in the thought that the Russian navy was all bottled up in Port Arthur and Vladivostok.

Just what constitutes contraband of war is an open question. Neither this country nor Great Britain has acceded to the definition put upon it by the Russians. Another matter of open controversy was the act of Russia in taking her volunteer warships out of the Black Sea through the Bosphorus and Dardanelles into the Mediterranean Sea, in defiance of a treaty among the Great Powers which forbade any of them taking warships through the Dardanelles toward Constantinople, or from the Black Sea into the Mediterranean. The Russian reply to Great Britain is that the latter is estopped from making the charge against Russia on the

ground that Great Britain violated that same treaty, in 1878, by taking its war vessels through the Dardanelles to Constantinople, in order to prevent the Russians from occupying that city. All the civilized world will be interested in the outcome of these complications.

What Will Germany Do?

According to dispatches from Berlin, the Prussian Minister of War has been recalled from his vacation, in order that Germany may answer Russia's note of inquiry as to what Germany will do in case of a rebellion in that part of Poland which has been annexed to Russia. It is said that there are grave fears of a Polish outbreak when the army of western Russia is sent to Manchuria. It will be remembered that when Poland was overthrown and lost its independence, it was divided among the Russians, Austrians, and Prussians. Ever since, Poland has been restless, and there have been agitations in the country looking to its deliverance. The Poles have, therefore, been troublesome to the Prussians, as well as to the Russians. The German police have always co-operated energetically with the Russians in thwarting Polish ambitions for the re-establishment of the Polish kingdom.

The question now arises in speculative diplomacy: Will Germany co-operate with Russia in the suppression of a Polish rebellion, in the western provinces of the czar's dominion? The Germans would very greatly fear a Polish rebellion in Russia, on the borders of Germany, and might take the ground that in self-defense they were obliged to come to Russia's aid in the suppression of the Poles.

Such a course would be tantamount to rendering aid to Russia, in her present war with Japan. The Japanese would, therefore, have just cause for complaint, and by the terms of their treaty with England could call upon that country to aid them, at least to the extent of the aid which Germany, in such a crisis, had rendered Russia.

The present war is constantly giving rise to possible complications that will have much to do in the matter of creating new alliances hereafter, among the Great Powers of Europe. Germany has reason to cultivate the friendship of Russia. She really fears

Russia about as much as she does France. In the present war, the Emperor has given unmistakable evidences of his sympathies for the Russians. A very large proportion, however, of the German people greatly admire the Japanese, and rejoice in their successes at arms.

A New Element in the Political Situation.

New York, ever since Cleveland's first election in 1884, has been looked upon as the pivotal state in every national election. As New York goes, so goes the election, is the common belief to-day. The political situation in the state of New York is determined largely by its great metropolis. It has been known for years how the Irish of that city would vote, and calculations were made accordingly. Of late, however, the Jews are becoming more and more a controlling factor in political affairs. New York is the largest Jewish city in the world, today, with its Jewish population of seven hundred thousand. In 1900, according to the census, there were five hundred thousand Jews in New York City, and only about one half had then taken out naturalization papers. In the same year, there were one hundred and forty-five thousand Italians. It is now estimated that there must be somewhere in the neighborhood of two hundred thousand, since recent emigrations from Italy have been very large.

It will be seen that both the Jews and the Italians are becoming very important political factors, in determining the results of our national elections. The two races constitute about one-fourth of the population of this great city. Until recently, however, their voting strength has not been so great as to give much apprehension to either party. It is certain, however, that in the coming election the votes of the Jews and the Italians will be sought by industrious campaign workers. It would look as though the Jews might easily turn the election one way or the other, were they united in favor of either party. The question naturally arises: Which party is likely to be the beneficiary of their franchise?

During the recent election for the mayor of New York, McClellan received large majorities, in the districts where the Italians and the Jews lived. Whether the Jewish vote went to the Democratic candidate because of local conditions, or was cast in

favor of a chosen party, is a question still to be determined. Many of the Jewish leaders will be greatly influenced to the Republican party by reason of Roosevelt's active interest in their behalf after the Kishineff massacres. The president certainly did all he could to cultivate their interests, and responded to their demands in the most liberal manner. The instinct of flocking together is very strong among the Jews, and it would be quite in keeping with their past experience and history, if the great majority of them united in favor of one party or the other.

In the past, we have heard very much of the German and the Irish vote; but the importance of the Irish or the German vote will wane in view of the growing political power among the Jews; and Jewish power in our elections will be all the greater because of the practice among them of massing themselves in New York City. Efforts have been made to induce them to scatter when they reach this country; but there is a strong fear among the orthodox Jews of Russia that if they scatter themselves throughout the United States, they will be assimilated by other peoples, and thus lose very greatly their national or race identity. Religious influences are, therefore, in operation to keep them together; and New York is becoming daily the great metropolis of the Jewish world.

The political situation of New York, with respect to foreigners, will be best appreciated when it is understood that out of the total number of 1,007,670 voters only 443,105 were native born whites; 17,173 voters were native negroes. The importance of the Jewish vote will be, of course, nothing like so great during the present election, as it will be in 1908; and yet, now it is sufficiently important to give both parties grave anxieties.

The Feast of Ab.

No people in the world perhaps are more tenacious about the observance of religious ceremonies and rites than the Jewish people. Wherever they go, they are scrupulous about the observance of their religious rites; and the East Side of New York today has become a sort of second Jerusalem. The Jews there have recently celebrated the Feast of Ab, which is the ninth day of the Jewish month of Ab. It was 586 years before Christ that the Chaldeans descended upon Jerusalem, defiled Solomon's temple, and led the

Jewish people into captivity. That sorrowful event in Jewish annals has for more than 2,500 years been solemnly observed as a day of mourning and supplication to Jehovah. In some respects it is a sort of Decoration Day among the Jews. We are told by the New York papers that probably 300,000 Jews visited the cemeteries of that city. The rich and the poor, the young and the old, the indifferent and the zealots, all mingled in the common observance of the day.

The Jews are a very intense people, and everything is so real to them. The story is told that on this day Jewish women visited the graves of dead husbands, and, standing over their graves, they told their husbands all the hardships and difficulties that their lonely lives had imposed upon them. They spoke with such dramatic effect to the graves that those around them were moved to tears.

The recent Feast of Ab was all the more solemn to the Jews because of the death of Dr. Herzl, the great Zionist leader, whom so many thousand Jews looked upon as a sort of Moses who would lead them back to the Holy Land. The papers tell us that his name, on this occasion, was on almost every Jewish lip, and that they deeply mourned his early death. The mourning for this great Zionist leader; both in Europe and this country, tells us how deeply the Jews have become attached to a movement which looked to the restoration of the land of their fathers. It is not at all unlikely that hereafter the Feast of Ab will have added significance to it, by reason of the death of the great Zionist leader.

King Edward a Factor in European Diplomacy.

There is an old saying in modern English history that "the sovereign reigns but does not rule." The English constitution has so limited the powers of the sovereign as to make influence of the king or queen in politics probably less than that of any other monarch in Europe. It is true that the king may veto the acts of parliament; but the late Queen Victoria never exercised the right, and it is doubtful whether King Edward would venture to do so. The late queen confined her power to merely administrative acts; and the Prince of Wales was not permitted to interfere in any manner in the important affairs of state. The prince was, there-

fore obliged to confine his influence to social affairs and public ceremonies. In a social way, he was brought in contact with all the representatives of foreign governments in London. This gave him most excellent opportunities to acquaint himself with human nature, and to become a student of social intercourse. He was quite generally looked upon as an excellent good fellow, democratic in his ways, genial, and disposed to friendly relations.

Since the prince ascended the throne, he has brought into play his genial good nature and social friendships for the purpose of cultivating friendly interests with the great powers. Until his time, England was practically isolated and had avoided all "entangling alliances." The rapid growth of the navies in Germany, Russia, and France, made it certain that Great Britain could not long dominate the seas. England, therefore, found it convenient to cultivate friendly relations, where her former policies had been irritating to the national pride of other countries. Perhaps no man in England was better qualified to overcome foreign national prejudices, and put England in friendly relations with the ruling powers of other countries, than King Edward. One of his earliest efforts was to pacify the French and bring about cordial relations with them. Every effort has been made to create some sort of friendly feelings with Germany. With Germany, however, he has been less successful, as the recent united efforts between England and Germany to collect the debts of Venezuela demonstrated.

Another policy of the king was to pacify Ireland, and at an early date he paid a royal visit to that country. It is certain that in some quarters a better understanding has been created, though a complete pacification of Ireland is hardly looked for under any circumstances. England is not likely to give the island home rule; and even if it should, it is quite certain that even then home rule would not be quite satisfactory to all parties in Ireland.

The king has always cultivated the friendship of the representatives of our government, and among his earliest efforts, after ascending the throne, were those by which he sought to establish a more cordial relationship between Great Britain and the United States.

It can hardly be said that the king has genius, but he has long been in touch with the greatest thinkers of the age, and

political associations have given him a wide range of knowledge in foreign affairs. It is, therefore, in the foreign policies of Great Britain that he is today playing an important part. It must not, however, be understood that he is running counter to the wishes of the prime minister, or to the minister of foreign affairs; but there can be no doubt that he is throwing his royal influence in favor of more cordial relations than England has heretofore cultivated among the other great powers. His influence is, therefore, a factor to be reckoned with in the future diplomatic relations of Europe.

CASA GRANDE.

BY GEORGE LAWRENCE SPINING.

(Reprinted in the "Improvement Era" from the New York "Independent," by special permission of the author.)

"Congress has made an appropriation of \$2,000 to place a roof of corrugated iron over Casa Grande."

In the wilds of Arizona there's an ancient people's land,
 Land of ruins over mesas, canons, cliffs, and desert sand,
 Crumbled towns and habitations, hearthstones of unnumbered hosts,
 Debris of forgotten nations, nations turned to dust and ghosts,
 Grand canals, the life and glory of a desert once in bloom,
 Lava-filled, now tell the story of a dreadful day of doom—
 Doom to dwellers on the housetops, and to grinders at the mills,
 Doom to toilers midst the field crops, and to shepherds on the hills—
 Day when roaring hills and mountains shot the heavens with ashen rain,
 And from burning streams and fountains fiery serpents swarmed the plain.
 Now, when midnight hides the mesa, lowly voices in the gloom
 Chant the redman's mournful saga of an ancient people's doom.
 Massive, roofless, and forsaken, wreck amidst this arid strand,
 Lightning-scarred and earthquake-shaken, stands the ruin Casa Grande.
 Lofty walls without inscription, builders vanished in the skies.
 Darkness deeper than Egyptian veils their secret from our eyes;—
 Mystery to bards and sages, Sphinx of Western Wonderland,
 Wreck of prehistoric ages, whence art thou, O Casa Grande?

EDITOR'S TABLE.

COMMON COURTESY.

Last month a few words were said on the need of independent action by young men, in the affairs of home and family, which cautioned them to keep aloof from being "like the world." It is the fashion among many civilized peoples, it was suggested, to have no home and no family, but the Latter-day Saints should possess and take delight in both.

In this connection, a thought has occurred to me concerning the training and conduct of young people. It relates to the need of courtesy for their fellows; or, if you please, the lack of common courtesy most people entertain for each other. This is a very important topic both for home and public teaching. One may judge of a young man's home training by the consideration he shows men and women, under various relations in life. It was Plutarch who wrote that "there is no other advantage to be had from a liberal education equal to that of polishing and softening our nature by reason and discipline; for that produces an evenness of behavior, and banishes from our manners all extremes."

Any person who has had the disadvantage of attending an excursion or gathering, at any public place, must have been impressed with the utter lack of common courtesy, and the absolute want of decent consideration which many people entertain for their fellow beings. Watch that crowd pass into and get out of a car, or enter a gate, or get into and out of a building, and see if it isn't each person's heartless, selfish, resistant effort, desire and clamor to gain the advantage of every one else, without care or thought of his neighbor's well being or comfort. Talk about "softening our nature by reason and discipline," and "evenness of behavior,

that banishes from our manners all extremes!" Viewing the average crowd, one is led to believe that some people have neither reason nor discipline. Generally, on the contrary, the individual displays a shameful selfishness which is everywhere exhibited to an extent as contemptible as it is ridiculous.

Men, young men, show a greed which completely excludes the thought of common civility, and that blunders along regardless of age, sex, and civil or ecclesiastical distinction. They are completely indifferent to all but self. This condition is most striking on excursions and outings; two young boys or men will obtain a seat and remain on it while women, some with babes, are compelled to stand. Boys and young men rush to the cars, and take the shady side of the train, leaving older people, and women and children, to struggle in the mad rush, where they are entirely helpless, only finally to get into the car to find a seat in the hot sun or to stand, while the young and selfish enjoy good seats in the shade.

There are many other ways in which selfishness is displayed; and it is practiced, too, by others than boys and young men. It is seldom, very seldom, that you see a young lady offer an elderly lady her comfortable seat in a crowded street car, a place which a rare man, perhaps much the young lady's senior, may have offered her. Men and women who have comfortable seats will refuse to crowd together to courteously admit a tired passenger, or an attendant at meeting, to a seat.

I have in mind a case of this kind where three women and three small children were occupying a seat intended for eight adults—in fact, opposite, where I sat, there were eleven on the same kind of a seat. When a lady with a babe in her arms entered, I suggested that the six crowd together a little, to give room for the mother and her little one, but all I got for my pains was a wordless refusal, and a stare that said, "I would like to demolish you!" So lacking were those ladies in common amenity; and so did they train their children in selfishness.

I am not pleading now for consideration for men or women of position or age or distinction in the community; that is a different phase of the question—though none the less neglected—but for everybody, for all classes. I wish that, as a community, we would try and obliterate every vestige of selfishness, and in its place im-

plant in our hearts respect, well-bred consideration, politeness and affability for each other and for all of our fellows. We should then observe the injunctions of the gospel on the subject, for they inculcate above all love for God and our fellow men. And love places the loved ones first. This is not saying that some have not these virtues, but those who possess them seem to be exceptions; just enough, it would appear, to make the opposite the rule.

This is a subject for the officers of our associations, of the Church generally, and for parents and for teachers. They should consider it, and teach the young people not only the need there is for consideration for others, but also what genuine pleasure may be found in the exercise of habitual cordiality and politeness which originate in kindness and in a thoughtful feeling for our fellow-creatures.

Let it be shown how courtesy and consideration may be practiced in a thousand ways in our daily lives, and what happiness and satisfaction will result therefrom. So shall our natures be polished and softened by reason and discipline, while disrespect and unmannerly actions shall be completely banished.

JOSEPH F. SMITH,

“SCIENTIFIC ASPECTS OF MORMONISM.”

This is the title of a work written by Professor N. L. Nelson, of the Brigham Young University, Provo, and published by G. P. Putnam's Sons, New York. It is interesting to note that this is the first book written strongly from the “Mormon” point of view, by a “Mormon,” that any prominent eastern house has consented to publish. And Putnam's Sons have done full justice to the author by producing a piece of workmanship which is practically a perfect specimen of the book-maker's art.

The work is a scholarly one, both in conception and in exe-

cution. The fascinating theme is evolved in a masterly style—clearly, forcibly and logically. The fundamental principles of the gospel are presented from the standpoint of common sense, and the logical justification for their existence and order is well sustained. One rises from the thorough reading of the work with his mental horizon widened, and his power of thought increased. For the treatment of the theme is deep; and, better still, the mind is led into increasingly deep channels of thought, by the perusal of the work. A few of the ideas set forth are a little extreme, and are those of Prof. Nelson, rather than of "Mormonism," but the author has, as a general rule, frankly stated this fact in advancing each of these. To the discriminating reader, the book will be a constant source of pleasure and vigorous thought. For the careless reader, there may be a little danger—that he will expect all the truths of "Mormonism" to be demonstrated by logical deduction, without the interposition of the spirit of truth. This, however, will be the fault of the reader, for the writer makes no such claim. A thoughtful, unbiased reading of the work cannot fail to impress one with a strong sense of the truth and the power for good, of "Mormonism." We commend it to lovers of good literature, and to students of social and religious conditions.

PROFESSIONAL PROSPECTS IN THE COUNTRY.

Writing from Apia, Samoa, to the ERA, Elder Francis M. Young, who is on a mission in that country, pleads for musicians for the country towns and villages. His remarks have merit and are worthy of consideration:

It looks as though there is a possibility of solving one of the very important problems confronting us as a people, and supplying a demand very much felt, if little mentioned, and at the same time affording employment of a profitable nature, and opportunities unbounded for doing good. I have in mind the needs, in a musical line, of our outlying stakes. A proficient instructor in voice culture, choral training, and instrumental music, will here find an opening not unworthy the highest attainments.

It is pleasant to note the successful termination of musical

courses in eastern institutions and Europe of several of our young people. Now the question presents itself, Will all these bright young men and women follow the example of most of our young doctors and lawyers, and hang out their shingles in the larger cities, where the market is already crowded with professionals? or will they, looking ahead, be willing to sacrifice some of the luxuries of city life and launch their boats upon the swelling tide of our prosperous country towns and stakes?

One thing in particular is noticeable with regard to our musical students. Many have refused flattering offers of remunerative employment in Europe and the East. We can draw at least one reasonable conclusion from this, *i. e.*, they have, to a greater degree than the ordinary person, that divine spark burning in their bosoms which is fed by the Holy Spirit, and their very callings draw them near to God; hence, they are anxious to return to their mountain homes, where Zion's influence throws a halo around them.

If this be true, then they will find a warm reception among the tillers of the soil, and our honest country folks generally. It is natural for music teachers to seek companionship among their fellow professionals, and be in touch with the "recitals" and musical treats enjoyed only in the largest cities. But there is something else to live for. The same kind of opening which the modest but ever persistent Evan Stephens made for himself in Salt Lake City during the early 80's is now to be found in the various stakes of Zion. But the music teacher of today will be making money from the start.

Public schools need supervisors of music, and the school boards are willing to pay them. Our various ward choir leaders will be glad to improve themselves if a class in their own stake were organized. Then, private lessons alone will amply pay and employ a thorough teacher in any of the larger stakes of Zion.

Pianos and organs are no longer rare pieces of furniture in our country homes. Scores of them are awaiting the touch of the trained hand to set into motion the current of musical talent now lying dormant, in as gifted a people as can be found anywhere.

Are we to see the musical profession go like that of law and medicine? Too often our young men insist upon locating in the

cities, and our needs in the country are being supplied by lawyers and doctors from the East, who realize there is more for them in the growing country than in the crowded city. They soon have plenty to do and send for their friends to join them in their practice.

In conclusion, let us profit from the words of the Rev. Dr. Buchtel, Chancellor of the University of Denver, while visiting his son, who is thoroughly established as the leading physician in the out-of-the-way town of Vernal, in a valley of over six thousand inhabitants. The young doctor came to Vernal from Denver, upon an urgent call from the citizens, during a small-pox epidemic. Salt Lake City was first appealed to, but could not furnish the desired help. Upon seeing the business his son was doing, he remarked: "I have learned a lesson here. Henceforth, I shall advise our graduates to go out into the country towns where they are needed, where they can do good to their fellow men, and at the same time be prosperous."

HANDY EDITION DOCTRINE AND COVENANTS.

The Deseret Sunday School Union, Salt Lake City, has hit upon a happy idea in Church work publication, and has just issued a vest pocket edition of the Doctrine and Covenants, which is printed from photo plates reduced from the standard edition, being therefore an exact reproduction. The new edition is very handy for carrying about, and will be very popular on that account. Bound in limp leather, 75 cents.

NOTES.

In No. 3 of the *Mormon Point of View*, N. L. Nelson writes of "The Spiritual Life." As an introduction, the author discourses on "Learn to Read Up Hill," in which he essays to excoriate the lazy reader who believes not in hunting the dictionary, and who shivers at meaningful words.

The Pioneer is the title of Hon. S. A. Kenner's new paper, which succeeds *The Great Campaign*. Essay Kaigh's Corner is pay enough for the subscription price.

IN LIGHTER MOOD.

Gardener: "This here is a tobacco plant in full flower." Lady: "How very interesting! And how long will it be before the cigars are ripe?"—*New Yorker*.

A prominent Southern lawyer who had just repented of his wild ways and joined the church, was called upon in a religious meeting to pray. He started off very well, but did not know how to stop. After asking the Divine blessing on everything he could think of, he finally, with a determined effort, ended with these words: "Yours truly, P. Q. Mason."—*Harper's Weekly*.

An Irishman was called upon to give evidence in a shooting affray. "Did you see the shot fired?" asked the magistrate. "No, sor, but I heard it," replied the witness. "That is not satisfactory. Step down." As the Irishman turned to go, he laughed and was rebuked by the magistrate, who told him it was contempt of court. "Did yez see me laugh?" "No, but I heard you." "That is not satisfactory." And then the court laughed.—*Brooklyn Eagle*.

Two young ladies on the promenade of a seaside resort had been watching the vessels pass, through a telescope lent them by an "ancient mariner." On handing the glass back one of them remarked that it was a very good one. "Yes, miss," said the old tar, "that 'ere telescope was given me by Lord Nelson." "Good gracious! Why, Nelson has been dead nearly a hundred years." "Well, I'm blowed," replied the salty one, quite unabashed, "'ow the time do fly!"—*Woman's Home Companion*.

The boy in this story is not the only one who misunderstands the singers: A school teacher at Three Rivers asked her pupils the other day who Nero was. The only response came from a little fellow who held up his hand. "Arthur," said the teacher, "do you know who Nero was?" "Yes, ma'am," he answered proudly, "he's the one we sing about in our Sunday school." The teacher was unable to recall any song in gospel hymns where Nero was mentioned.

"What is the song like, Arthur?" she asked.

"Nero, my God, to thee," was the answer given by the child.—*Detroit Journal*.

OUR WORK.

MUSIC IN THE M. I. A.

At the late M. I. A. conference, Music Director Evan Stephens gave a talk to the officers on the musical programs, and singing, in our associations, which is here reproduced in full.

It contains points worthy of adoption by music leaders. The ERA is always open to Professor Stephens, or other musicians in our community, for suggestions or instructions that will better our musical programs:

Possibly the matter of just what we shall do with the musical portion of our work has been somewhat neglected, and I am at fault for that. I have not taken up this matter as I should have done. I hope to do better during the next year, and if I do, that will mean more trouble for you, as well as for me; but I hope you will make your troubles a pleasure, and will be able to get more effective work from our musical portion than in the past.

Just now, I would only like to suggest that you try to keep a definite aim in your musical work, in the associations. Go further than merely select three hymns for a meeting; have them selected with a view to some benefit to your members, in the future. I would advise that the singing of the young men, at the Mutual Improvement meetings, be so managed that the pieces used, generally, will be of use to the young men when they go away from home, in the missionary field, in particular. Let this be your chief aim, I should say, to select such hymns as will be suitable for them. We are too much inclined to take four or five hymns that we are fond of singing at home, and which would sound almost ridiculous, perhaps, if sung in the mission field, and, on this account, the boys often find that the hymns they have been used to singing at the associations are of little use to them when on missions.

So, I would advise that we try to overcome this drawback. I would recommend, if you have nothing better, the M. I. A. song book, published

by the Deseret News Co., and on sale by them at a very reasonable price, not more than thirty-five cents each. This book includes about fifty pieces, most of which are suitable for work in the mission field, both for the elder to sing, at the opening and closing of his meetings, and also in little social groups around the fireside, as there are nice little pieces in it in parts, and others suitable to sing in a little social singing club, if he has the opportunity to form one. They are arranged so that they may be used for male voices alone; so that if a few of the elders get together they can sing nicely in part, and the same pieces can also be sung by ladies and gentlemen, as may be deemed best at the time. So, in the absence of anything better, I would recommend that you try and use this little work, and the one you have in charge of your singing can be guided, more or less, as to the work to be done, by the material contained in this little volume. It is of a convenient size to be carried around in the pocket, which is not the case with the Psalmody. I believe they also have a little, light, waterproof cover, so if the book gets wet it will not be ruined.

I would advise, in order to get as good work done as possible, that you do your best to get the most energetic musical man in your settlement to take charge of the singing in your meetings of the Mutual Improvement Association, and give him something to take charge of. Let the singing be on an educational basis, the same as your other work. Have it understood that you will expect the leader to form the association, and thoroughly drill them in some hymn. First get the simplest work possible, and only have them sing the lead straight through, and then when they are able to do that well, try and add a part or two, an alto, a counter-tenor, and the bass: and in this way improve the singing of the association, and improve the ability of the members to do more profitable singing wherever they may be needed to work.

I would strongly advise, even if you have to lengthen the time of the exercises, that you try and have this practice at every meeting, as the Sunday schools quite generally do now. This work in the Sunday schools is not exactly what we need; if it were, we would not need the Mutual Improvement Associations. You can get in more missionary work in the mutual meetings than in the Sunday schools, for, in the latter, the children have to be taught as well as the grown people, and a different class of songs may be used; though many of the Sunday school songs are as effective as anything in our hymn books for general use everywhere, and I would advise that you use them once in a while as well as those in the little book to which I referred, and some of those contained in the Psalmody, and other hymns.

Also give some attention to getting a good organist. An organist is a great assistance to the leader, especially if he, or she, is a real assistant, and to be that they want to understand one another thoroughly, and aim to help each other. In Sunday School work, I have strongly advised that the organist and leader always rehearse before going before the school; perhaps the same advice is good for the mutuals.

Do not let your musicians be carried away with the desire to sing beautiful pieces, fine quartets, etc. The tendency is too much for display rather than for practical results in our work. Have them take up simple, sweet pieces, in keeping with our belief, rather than the seventy-five cent quartets that they will wade through; and you will be very much delighted when they have got through, and think they have accomplished a great deal to sing the piece through. Encourage them to get down to something more practical, and to get the association, if possible, to sing as one choir. That is the way, the simplest way! Teach them to sing the lead first, and add the bass, counter-tenor, etc., as you can.

I think it would be well, sometimes—I know I will be permitted—to give some instructions through the ERA to the leaders, as to how they can do this work, and not take your time today.

I would also advise that the musical sections of your programs be watched carefully. Musicians are a little sensitive about being interfered with. If they want to sing a certain song, they want to sing it, no matter how foreign to the spirit of the occasion. Try to keep frivolous songs out of your programs. There are some songs, of course, that are the reverse of frivolous, but so foreign to our ideas of religious things that they would sound perfectly ridiculous, if sung in our meetings. We have sacred concerts on Sunday, in Salt Lake City, and most of the sacred pieces are selected from—worse than rag-time—from the most frivolous and lewdest of comic operas. There is not a serious thought, say nothing of a sacred one, in the entire program, sometimes. They are sacred concerts because the law demands that they be called such, I suppose. Our programs, sometimes, are liable to get into this way, if you let the singers choose the popular songs. Tell them kindly that you would like them to select something that would be as near appropriate to the occasion as possible—not a long-faced one, nor anything frivolous, but something healthy and to the point.

I remember well that this matter was brought strongly to my attention at a Sunday school convention here, by Brother Karl G. Maeser deceased. The brethren and sisters had taken some pains to get up a musical program for the convention, and solos and instrumental pieces were interspersed, here and there, between the topics discussed. Brother

Maeser had stood it as long as he could, as he realized that this beautiful program was continually taking the attention of the people from the work. He got up, and, turning around to me, said: "Brother Stephens, can't you stop this thing, and have the singers sing something in keeping with what we are here for, if they must sing? We have a subject discussed here, and then as soon as the brother sits down some one gives us some grand music, and takes our minds from the instructions given. I would much rather not have the music, if they cannot sing something more in keeping with the occasion." I remember that Brother Ensign was on the program to sing a fine solo that afternoon, and I took him to one side and asked him not to sing that number, but to select something in keeping with the work. He asked what he should sing, and I suggested that he sing, "Let us oft speak kind words to each other," etc., which he did, and with effect, and everybody felt the better for it.

A musical number is not necessary, neither edifying, nor in place, in such meetings, unless it be to the point. Then, I would advise you to take up the time in drilling, and let the drilling be as I said, that is, have a definite object in view, and select material for the use of your members that will be of use to them in the missionary field and elsewhere.

ABOUT THE ERA.

Writing from Kansas City, May 12, Elder Daniel O. Larson says:

"The May number of the ERA is one of the most interesting issues yet published. It proves that the General Board have well succeeded in making it the essential magazine for young men of the Church. The entire present volume contains so much that is valuable in understanding and explaining some of the principles and phases of our religion, in a philosophical way, that I consider it indispensable to all who are interested in the teachings and mission of the Prophet Joseph Smith. The ERA is a source of great encouragement to missionaries, and is read with pleasure and satisfaction."

When canvassing for the next volume, the above will serve officers of associations as a splendid campaign document. We have many more. September is a good month to get into the field, and we invite subscribers to send in their subscriptions early, before the rush.

EVENTS OF THE MONTH.

Local—July, 1904.

NEW FARM PAPER.—On the 14th, the *Deseret Farmer* issued a prospectus in Provo. Dr. John A. Widdsoe, well known to readers of the ERA, and as director of the Experiment Station, State Agricultural College, is general manager, and Lewis A. Merrill, editor. The first number appeared on August 18th, and gives evidence of proficient management and editorial care. The *Deseret Farmer Publishing Co.* is responsible for the publication, and \$1 is the subscription price, which should be sent to Logan, Utah. If the farmers give the support to the enterprize which it deserves, it will become the peer of any farm paper in America. Success to the venture.

OLD FOLKS' EXCURSIONS.—On the 15th, eighteen car loads (1,070) of old folks, and their friends, of Salt Lake and vicinity, over seventy years of age, went for a day's outing to Spanish Fork, over the Rio Grande Western. There were 845 who wore red badges, denoting the wearer to be 70 years of age and over; 111 blue badges for those over 80, and four white badges for those who had passed the 90th year. Benjamin J. Beer of Salt Lake was 92. A Mrs. Clemons of Santaquin was born August 28, 1809, and was therefore in her 95th year. Thomas P. Cloward of Payson, an original pioneer of 1847, was present; he was born in 1823, and is hale and hearty. Apostles Francis M. Lyman and Charles W. Penrose and Elder Angus M. Cannon were present. There was a program, lunch, and social chat, then a return home after a happy out. The idea of giving the old folks an outing is a Utah custom which originated with C. R. Savage, in 1875, when the first outing was given, on the Utah & Nevada, by John W. Young, to Clinton's place, Lake Point. The first committee was C. R. Savage, Edward Hunter, and George Goddard. Weber, Cache, and several other Utah counties had similar outings in July for the old folks, and the custom in Utah among the Latter-day Saints is as popular as it is beautiful.

SCANDINAVIAN REUNION.—This gathering was held in Manti this year, Sunday, 17th. About 2,000 people from other parts of the state were present. Among the noted Scandinavians present were President Anthon H. Lund, Andrew Jenson, A. C. Nelson, of Salt Lake, and others from Cache, Weber, Utah, Juab and Sevier counties. Besides the religious services, there was a program of song and story, and an elaborate luncheon the day following.

RICHMOND TABERNACLE CORNER STONE LAID.—The corner stone of the new Benson Stake Tabernacle, at Richmond, Cache county, was laid on the 24th, by Apostle M. W. Merrill. It bore the inscription: "Corner stone, laid July 23, 1904, by Apostle M. W. Merrill." The dedicatory prayer was offered by President Joseph F. Smith, and appropriate remarks were made by Stake President William H. Lewis and others, including Architect Joseph Monson. The building, when finished, will seat 1,400 in the main auditorium, and will have rooms for the Priesthood and for the auxiliary organizations; will be of brick, and modern architecture, costing in all about \$40,000. In a tin box, a copy of the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, a copy of the *Deseret News* of July 22, 1904, and photographs of President Smith and Apostle Merrill, were deposited in the corner stone.

FEASTING ON CRICKETS.—An echo of early times is reported from Rush Valley. It appears that millions of black crickets have appeared, coming from Death Canyon and Skull Valley. Near Harker's canyon the mountains for miles about have been denuded of every vestige of green. The pests are headed towards Vernon. The Indians are gathering them to eat, preserving them for winter use, while the coyotes have stopped killing sheep and are feasting on crickets upon which, like the prairie chickens, they are growing sleek and fat.

CELEBRATED THE 24TH.—For the first time in seven years, there was a public celebration of Pioneer day in Salt Lake City. The movement was begun by the Sunday schools of the Salt Lake Stake, and was generally seconded by the people. Thousands attended the exercises in Liberty Park, and witnessed the parade, which was a creditable showing of pioneer days, and present time progress. Judge O. W. Powers was one of the speakers who, with Apostle John Henry Smith, gave praise to the founders of the state. It was an ideal day, and over 100 survivors of the settlers of 1847, were present, together with two of the original pioneers: Isaac Perry Decker and William C. A. Smoot. President John R. Winder gave up his seat to a veteran of the Nauvoo

Legion, and walked in the procession. Daughters of the Pioneers waited on the tables of the guests of honor. The park was a vast dining table, where from 7,000 to 15,000 people ate their lunches. In the afternoon there were sports for the children. James Leach, born May 2, 1815, was given a gold-headed cane by the children as the oldest male pioneer who arrived in 1847; and Mrs. Mary I. K. Horne, born November 20, 1818, was given an umbrella, as the oldest woman pioneer of 1847, present, Governor Heber M. Wells delivering the presentation speeches. The day closed with a fine display of fireworks. The day was generally celebrated in many of the settlements in Utah. There were only few accidents. A company of 100 were poisoned in Mendon, Cache county, by eating tyrotoxic ice cream, but all recovered.

CLOUD BURSTS IN SOUTHERN UTAH.—New Harmony, situated at the head of Ash Creek, a tributary of the Virgin, Washington county, suffered severely from a cloudburst on the 26th. The creek became a raging torrent, which destroyed crops, fences, outhouses, residences, and household effects to the value of \$3,000, mostly in small amounts, owned by many settlers. Local storms of great severity occurred in other parts.

VALUABLE RELICS DONATED THE HISTORICAL SOCIETY.—In the latter part of July, Mrs. E. F. Holmes gave to the Utah State Historical Society the stone plate that was affixed to the tower of President Young's private schoolhouse, also the bell that hung in the tower, and the weather vane which surmounted the same. The stone plate is two and a half by five feet in size, and bears the following inscription in Deseret characters: "President Brigham Young's Private Schoolhouse, Erected in 1860." The society also obtained the old bee hive which surmounted the Bee Hive House, a new one having been placed upon the building.

MISSIONARY DEAD.—On Friday, 22nd, Andrew C. Peterson, a missionary from Sanpete county, returning from New Zealand, who attempted to take his life on the 19th, on his arrival in San Francisco, in a fit of despondency, died from the effect of his wounds in a San Francisco hospital. He left Utah last January, and in his field of labor his health was badly affected, so much so that he was released to come home.

REUNION.—On Friday, 22nd, the High Council of the Salt Lake Stake of Zion tendered a reception, which was both edifying and refreshing, to the bishoprics and presiding officers of the auxiliary organizations of the stake, in the Fourteenth ward hall. The object of the gathering was to form a better acquaintance among the officers, in the new stake, and to discuss questions of interest to the welfare of the stake. Several of the general authorities were present.

HOT WEATHER.—On Wednesday, 27th, the thermometer (official) reached 97 degrees in the shade, in Salt Lake City, the warmest day thus far this year. The weather continued very warm for a number of days causing a few prostrations and two deaths. On the 25th Hyrum Smith, son of Andrew Smith, gate-keeper at the Temple, died from the effects of sunstroke, in Salt Lake City, and on the following day Hannah Nelson, aged 18, died at Provo from the same cause. A severe electrical storm, doing some damage to grain in various parts, passed over Utah on the 29th.

DIED.—In North Ogden, Weber county, July 12th, Sarah E. Ellis, born England, April 10, 1832. She came to Utah with her husband and three children in 1867.—In Salt Lake City, Wednesday, 13th, Richard Collett, born England, April 10, 1842, baptized when 14 years old, and emigrated to Utah in 1863.—In Tooele, 13th, Archibald C. Shields, a pioneer of Tooele county. He was born in Scotland, and came to Utah in 1849.—In Malad, Idaho, Thursday, 14th, Edward Evans, a pioneer of Malad.—In Beaver, Friday, 15th, Alexander Morgan, a high priest, and an active worker in his stake, born Cedar City, Utah, 1856.—In Liberty, Weber county, 15th, James Burt, Sr., who joined the Church in Scotland and emigrated to Utah in 1862.—In Tooele, Sunday, 17th, George Craner, born England, July 1, 1829, and came to Utah in 1851. He was a pioneer of the county and a high priest in the stake.—In Heber, Wasatch county, Mary R. Lowry Montgomery, Thursday, 21st, born Scotland, April 25, 1830, and joined the Church in 1847. She was a pioneer of Wasatch county.—In Coalville, Monday, 25th, Sarah Hulett Wilde, born England, September 25, 1817, joined the Church in 1836, a pioneer of Coalville, aged 85 years.—In Salt Lake City, Thursday, 26th, Judge Irvin A. Wilson, of heart trouble. He was a leading lawyer.—In Idaho Falls, 27th, from the effects of being thrown from a carriage on the 23rd, Elizabeth W. Jeffs, an old resident of the Sixteenth ward, Salt Lake City.—In Cedar City, Joseph S. Hunter, a pioneer of the county, and member of the High Council of the Parowan stake, born Scotland, November 20, 1849, and moved to Cedar City in 1853.—In Lindon, Utah county, Thursday, 28th, Joseph Wadley, born England, December 23, 1830, joined the Church in 1850, and came to Utah in 1853. He was a pioneer of note, foremost in horticulture, and an Indian war veteran.

August, 1904.

DEMOCRATIC STATE CONVENTION.—It was decided by the state committee that the Democratic state convention will meet in the Salt Lake theater on Thursday, September 8th, 10 a. m., to nominate a full ticket of national and state officers.

PACIFIC ISLANDERS.—On Wednesday, August 3rd, this organization with missionaries, held a reunion at Lagoon. The event was an entire success, and gave great joy to the Saints and missionaries, who delighted in the usual Polynesian cheerfulness. Among the throng of 5,000 people were 200 natives, in their home costumes, from Hawaii, New Zealand, Samoa and Tahiti. The venerable chief, Hirini Whanga, of New Zealand, was present, and the First Presidency and many other Church dignitaries attended. A program of speeches, songs, and music, was enjoyed. There was a grand dinner in the bowery, native games, and many amusements, with prizes. President Joseph F. Smith spoke happily on mission labors in the Pacific. To Chairman, John T. Caine, is due much of the praise for the success of the outing.

GENERAL CHAFFEE IN SALT LAKE.—Gen. A. R. Chaffee, chief of staff of the U. S. army, arrived in Salt Lake on the 4th, and was met on South Temple Street by five companies of the 29th Infantry. He was given a salute of seventeen guns, and after arriving at Fort Douglas he immediately proceeded to the practical inspection of the post. Lieut. Gen. Chaffee has been connected with the army since 1861, when he entered as a private, steadily rising until he was made Brig.-Gen. in May, 1898, and Major-General in July, the same year, and Lieut.-General last winter. He was in command of the American forces during the temporary occupancy of Peking, and is a great favorite with the army.

L. D. S. UNIVERSITY.—In the list of 42 names constituting the Faculty of this growing educational institution, which begins the school year September 12th, is found Joshua H. Paul, M. A., Ph. D., D. L. D., president and professor of philosophy; John M. Mills, M. A., principal of the high school department and professor of history; Bryant S. Hinckley, B. D., B. Pd., M. Acc., principal of the normal school and professor of economics; Henry Peterson, D. B., professor of pedagogy (on furlough at the University of Chicago); Osborne Wiltsoe, B. S., instructor in English (on furlough in Harvard University); John T. Miller, D. B., D. Sc., professor of physiology and instructor in German; Joseph S. Horne, B. S., B. D., professor of mathematics.

DIED.—In Murray, 3rd, Elizabeth Jane Stewart Stickney, born New Hampshire, March 19, 1828, joined the Church in 1842, arrived in Salt Lake 1862. She was active in church and educational work, and a pioneer resident of Sanpete county. Her husband, Joseph Clark Stickney, died May 19th last.—In Payson, 4th, Jerusha Searle, a pioneer of Payson, where she arrived in 1850. She was 72 years of age, and bore the first child in Payson, who, dying, had the first funeral in the place.—In

Springville, 6th, Thomas Tew, born Birmingham, England, June 27, 1833, came to Salt Lake in 1851, and to Springville in 1852, and was a veteran of the Indian war.—In Ephraim, 11th, J. H. Osterstrom, born Norway, 1850, came to Utah in 1856, and was a pioneer of Sanpete Valley, locating in Ephraim in 1857.—In Hooper, Weber county, 11th, Anthony Haynes, born England, September 22, 1827, joined the Church in 1851, and came to Utah in 1864.—In West Weber, Weber county, 13th, Charlotte Mills, in her 66th year. She came to Utah in 1861, and was an early settler of West Weber.—In Santaquin, 13th, Alice Jarvis, born England, 77 years ago, and come to Utah in 1862.

Domestic—July, 1904.

BEEF TRUST STRIKE.—The strike of the laborers in the packing houses of Armour, Swift, Morris, Cudahay, and other companies believed to be associated with the beef trust, which was ordered on the 12th when 50,000 men quit work, is still in force. It was made in behalf of the unskilled workmen. On the 28th, the freight handlers union directed that no freight be handled for the packers, thus involving the railroads but this is withdrawn and held in abeyance. Crimes of violence are reported in nearly all the cities affected; Kansas City, Chicago, Omaha, St. Louis and Sioux City. There are a number of smaller strikes in other parts of the country, affecting many thousand workmen.

POLITICAL CAMPAIGN OPENED.—On the 26th, at Oyster Bay, L. I., Theodore Roosevelt formally opened the political campaign of 1904 at his country home, Sagamore Hill. Standing on a spot made dear to him by the associations of a lifetime, surrounded by his family and relatives and friends, and in the presence of an assemblage of men distinguished in all walks of life, he formally received and accepted the nomination of the Republican party for President of the United States, as tendered him at Chicago. Speaker Cannon was the spokesman, and the President made reply in a forceful speech of acceptance in which he referred to his record by which he is willing to stand or fall.

Foreign—July, 1904.

PAUL KRUGER DEAD.—In the village of Clarens, on Lake Geneva, Switzerland, on the 15th, Paul Kruger, ex-president of the Transvaal Republic, died—"the grim old hero, with the muscles of steel, the heart of oak, the courage of a lion, and the faith of a martyr, who threw down the gage of battle to the mightiest empire the sun has ever shone upon." He had requested to be buried in the Transvaal. His petition was granted by the British Government, the day following his death, and he will be buried beside his wife in his own country. He was a remark-

able man, but his end was unfitting. Instead of following his fortune to foreign lands he should have died by the hands of the British, or as their prisoner, but for all this he was a man of simple habits, primitive piety, and great resolution and courage. He was in his 79th year.

ASSASSINATIONS IN RUSSIA.—On the 28th, at St. Petersburg, while minister of the Interior Viatcheslav Constatinovitch Von Plehve was on his way to render his weekly report to the Czar, he was killed by a bomb thrown by an anarchist. Von Plehve who was largely of Polish descent, and born in 1848, was appointed Minister of the Interior, April 18, 1902, succeeding M. Sipiaguine, who was assassinated April 16, 1902, by a student named Baimashoff. He had formerly been director of the Department of Police, which position he practically assumed of his own accord, when in charge of the department of political prosecutions, owing to the incompetency of the official who was in charge of the police when Emperor Alexander II, was killed, March 13, 1881. He was appointed in May, 1903, to carry out the Emperor's reform decree. His power was second only to that of the Czar. He had lately been active in repressing the liberties of the Finns, in the massacre and plunder of the Jews, and the curtailment of the Zemvas. It will be remembered that on the 16th of June, Count Bobrikoff, Governor-General of Finland, was shot at the entrance of the Finnish Senate, at Helsingfors. The deed was committed by Eugene Shaumann, a son of a former senator, and he immediately committed suicide. The act was the result of the severe repression policy now carried on by Russia against Finland, and appears to have been purely personal on the part of the patriot Shaumann who wished to call attention to the sufferings of his country. Bobrikoff took charge of Finnish affairs in 1899, and in April the Czar invested him, under Von Plehve, with dictatorial powers by which he could arrest and imprison without local action, close shops, forbid meetings, and expel from the country whom he pleased. Prince Obolensky succeeds as Governor General. On July 17th this year, the Vice Governor of Elizabethpol was also assassinated. Anarchy at home, foreign complications, and an unsuccessful war are all certainly depressing and distracting to the Russian government, whose autocracy is quite generally condemned throughout the civilized world. The Czar is looked upon as a weak sovereign, and the victim of reactionary men who rule the destinies of a great empire in the most arbitrary manner.

RAISULI'S RANSOM.—The ransom of \$70,000 for Perdicaris, as mentioned in July ERA, has been paid by France to Raisuli, the bandit, from its new French loan of \$12,500,000, and France takes the credit for securing the release of Perdicaris which gives that country an opportunity

to strengthen and increase her control over Morocco, as permitted by the recent Anglo-French treaty. Raisuli gets also the governorship of four large tribes covering some 500 square miles of territory between Tangier and Larache and Alcazar. The Morocco customs will have to pay these bills. Late in July, Perdicaris was in Paris urging the French to establish order in Morocco by sending thither a force of ten thousand soldiers to demonstrate its power and determination for the protection of life and property in Tangier. If this is not done, he suggests that the next best thing is to support Raisuli, whom he thinks sincere, and the strongest man now available, to deal with the turbulent conditions.

FRANCE AND THE VATICAN.—Merry del Val, the Papal secretary, has ordered the recall of the Papal Nuncio at Paris, Monsignor Lorenzelli, and so broken off diplomatic relations with France. When the French Bishops were summoned to Rome to give an account of themselves to their religious superiors, they were forbidden by the Government to leave their posts. The Vatican replied threatening extreme penalties in case of continued disobedience, and gave a denial of the right of the Government to interfere in church discipline. The French note gives this justification for the government's action:

"After having on several occasions pointed out the serious blows struck at the Government's rights under the Concordat by the Vatican's dealing directly with the French bishops without consultation with the Power with whom the Concordat was signed and seeing that the Pontifical Secretary of State in his reply of July 25th affirmed those proceedings, the Republican Government has decided to conclude official relations, which at the Holy See's desire had become objectless."

August, 1904.

FRENCH STATESMAN DEAD.—Former Premier Waldeck-Rousseau died at his country home in Corbeil, eighteen miles from Paris, on the 10th. He was born at Nantes, December 2, 1846. He studied law at Saint Lazare, and was elected Deputy from Rennes, in 1879, identifying himself with the Republicans. He was a prominent orator, and worked for the reform of the Judiciary. When 35 years old he was admitted into Gambetta's cabinet as Minister of the Interior. In 1886 he was elected Senator, and in 1888 entered the Paris bar. In June, 1899, he was called to form his own ministry, and resigned in 1902. He was considered one of the foremost men of the Republic, an able statesman, leader, and an eminent writer on judiciary matters.

HEIR TO THE RUSSIAN THRONE.—On the 12th, a male child was born to the Czar and Czarina of Russia, who is to be christened Alexis, and is heir to the throne.

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